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Chronicle

Home News.—An indictment has been returned by the Federal Court of the District of Maryland against the *Baltimore Daily Post* for the publication of the income tax returns in that paper. Five charges are made in the indictment, based on the mention of five persons whose incomes were printed. The *Daily Post*, one of the Scripps chain of newspapers, has consistently advocated complete income tax publicity. Attorney General Stone has stated that all efforts are being made to obtain an early court trial. No matter what the decision of the lower court may be, the case is to be carried to the United States Supreme Court in order to have a final review of the issues involved, namely, interpretation of the publicity provisions of the Revenue Act of 1924. According to Section 257 of this Act, the names, addresses, and amounts of those paying income taxes are to be opened for public inspection. Section 1018 states that "it shall be unlawful . . . to print or publish in any manner whatever not provided by law any income tax return or part thereof," and specifies the punishment of the misdemeanor. The United States District Attorneys in several other cities have been instructed to seek indictments against local papers in order to have a thorough test of all the phases of the publicity provisions of the Revenue Law. The

Indictment of Baltimore Paper

Government is not seeking damages or the punishment of any offender, but wishes to obtain a Supreme Court ruling for future contingencies. Meanwhile, indications show that a determined effort is to be made in the short session of Congress to obtain a repeal of the tax publicity clauses of the Revenue Act. Several Senators who voted in favor of publicity have declared that they have changed their attitude. A proposal is being made to substitute for the present publicity clauses a provision authorizing Congressional Committees to examine the returns of any taxpayer.

Austria.—On November 18 Austrian papers announced the resignation of Mgr. Seipel. At his own suggestion Dr. Rudolph Ramek, former Under-Secretary of Justice, succeeded him as Chancellor. Mgr. Seipel's action came as a surprise even in Cabinet circles. The railroad strike, which had precipitated this crisis, was successfully settled in the Government's favor, and it was thought that the man who had saved Austria would resume the helm and hold his post until the difficulties of the reconstruction period had finally been weathered. Dr. Seipel, however, doubtless believed he could serve his country best by a step which does not in any way imply his retirement from political life. It was his own party that refused him the desired cooperation for his plans of reconstruction. The motives for his resignation, as given in a letter to President Mikias, of the National Assembly, are thus summarized in a special cable to the *New York Times*:

Dr. Seipel said in effect that whereas he was still convinced that the majority parties adhered to the reconstruction program he saw no certainty that these parties agreed with him on thoroughgoing measures for the quickest possible carrying out of the program. He believed, therefore, that the Government's work had better be entrusted to some one else. Dr. Seipel also referred to his lessened capacity for work, due to the wound he received last summer from a would-be assassin.

Even since Dr. Seipel's resignation, the *Freie Presse* stated tax expenses must be reduced by \$14,286,000, to balance the budget, and wonders how the reduction is possible.

The critical issue, as we have previously explained, is the struggle between centralism and federalism. The Christian Social party, the Government's main support, is federalistic, desiring a wider autonomy for the provinces. Dr. Seipel and Finance Minister Kienböck, on the contrary, insisted that the Austrian provinces must con-

Centralism and Federalism

tribute more towards the Federal Treasury and consent to a reduction of their own share of tax revenues if the program of the League of Nations is to be carried out and the budget balanced. Since, however, the various provinces had drawn up their own budgets, their political leaders fought to keep the province money to meet provincial expenses. Dr. Seipel's opposition, therefore, came from his own party, which incidentally strengthened the Socialist control of Vienna, the country's wealthiest province, in order to retain control of tax revenues in the various other provinces. The Federal State of Vienna, which is completely under a Socialist Government, would have been obliged to pay the largest share into the Federal Treasury. The best evidence of Dr. Seipel's success, as he himself points out, is shown in the fact that his resignation brings no change in the basis of Austrian policy, built up by him, and that the stabilized currency underwent no fluctuation as a result of the change of Government.

China.—A conference on the political future of China succeeded upon the confusion of the civil war, so that with the decisive defeat of General Wu Pei-fu, the country

The Tientsin Conference

has at least enjoyed a comparative temporary rest. The final outcome must still remain enigmatic. Feng Yu-hsiang, the "Christian General" whose coup d'état gave him military and political control of Peking, emerged from the struggle as the main figure in this bewildering scene. But for a short time only. He, too, has now gradually become less significant and the figure of China's strong man, the Manchurian war lord, Chang Tso-lin, looms large. His nominee for the presidency is the former Premier Tuan Chi-jui, now actually generalissimo of the national army. These two men appear to dominate the peace consultations at Tientsin. Chang's troops hold the city and were described as being quietly on their way to Peking. Military force counts in China. Reports of the arrest of the "Christian General" have at various times reached the papers, indicating at all events the minor role he is at present playing. Dr. Sun Yat-sen, the South China leader, and lord of Canton, in the meantime issued a manifesto immediately before his departure, with thirty-two advisers, to join the central conference. He holds that militarists and foreigners are the cause of China's troubles. "I fear some unhappy incident will be inevitable," he is further quoted as saying, "because every patriotic Chinese citizen fully realizes that China has already been long enough imposed upon by some foreign Powers—so long in fact that she can no longer tolerate existing conditions." While, however, this conference is in session at Tientsin warlike preparations are not improbably under way in other quarters. The latest reports describe Tuan hurrying towards Peking to set up what is hoped may be a unified government in all China.

Egypt.—Little time elapsed between the assassination of Sir Lee Oliver Stack, Governor General of Sudan and

Sirdar of the Egyptian Army, and the action of the British

British Ultimatum

Government. Sir Lee succumbed on November 20. Throughout Egypt there was an immediate repudiation of the crime. King Fuad and Premier Zaghlul Pasha expressed their horror, and the Egyptian Government declared that it would do its utmost to apprehend and punish the assassins. In London public feeling was highly aroused and a hurried meeting of the Cabinet was called to consider the situation. On November 22, Lord Allenby presented to the Egyptian Government an ultimatum consisting of seven demands. These were: An apology for the crime, punishment of the assassins, an indemnity of £500,000, suppression of political demonstrations, withdrawal of all Egyptian troops in the Sudan, withdrawal of all opposition to irrigation in Gezira, and acceptance of British wishes in regard to protection of foreign interests in Egypt. A supplementary note further specified the requirements covering the Sudan and foreign interests in Egypt. In its reply, the Egyptian Government agreed to apologize for the murder, to punish the criminals, to pay the indemnity, and to suppress the political demonstrations. It denied any responsibility for the murder of Sir Lee, and refused to consider it as the result of unsuppressed propaganda. It contended that the matter of the Sudan, the Gezira irrigation, and the modification of the laws governing foreign interests were best settled by diplomatic negotiations, and that they were, in addition, counter to the Egyptian constitution. Immediately upon the receipt of the Egyptian reply, Lord Allenby sent a further note in which he stated that, in view of the refusal to comply with certain of the demands, he had given instructions that the Sudan Government should effect the withdrawal of Egyptian troops from that territory and that it was free to extend the Gezira irrigation to an unlimited degree. In Egypt, feeling is very tense but Zaghlul Pasha has recommended that the people remain calm.

Great Britain.—A new turn to the Anglo-Soviet relations has been given by the two notes addressed by Austen Chamberlain, Secretary for Foreign Affairs, to M. Rakovsky, Soviet Chargé d'Affaires in London. According to the first document,

Soviet Treaties Repudiated

the agreement signed by the late Labor Government under Mr. MacDonald is canceled. Mr. Chamberlain curtly states that the present Government, having reviewed the treaties signed on August 8 of this year, finds itself unable to recommend the treaties to Parliament or to submit them to the King for ratification. This action presents a unique diplomatic situation, inasmuch as the signing of the treaties carried the implication that they would in due course be submitted to Parliament. It is not quite clear how this repudiation of the negotiated treaties affects the *de jure* recognition previously accorded the Soviet by the Labor Government. The second note is in answer to M. Rakovsky's declaration on October 25 that the now famous Zinovieff letter was a forgery. The

British communication flatly asserts that: "Information in the possession of his Majesty's Government leaves no doubt whatsoever in their mind of the authenticity of Zinovieff's letter, and his Majesty's Government are therefore not prepared to discuss the matter." In the next paragraph of the note, Mr. Chamberlain considers the larger aspects of the matter and declares that the Government's complaints "are not confined to one particular letter but, on the contrary, extend to the whole body of the revolutionary propaganda of which the letter is a fair specimen." He concludes the dispatch with a repetition of the warning made to the Soviet by the late Premier, Mr. MacDonald. The press is in complete approval of the firmness of these notes and summarily declares that by this means rather than by concessions more normal relations with the Soviet may be established.

Ireland.—Michael Cardinal Logue, Primate of all Ireland, died suddenly at Armagh on November 19. His Eminence had been in failing health for some time, but he continued active to the very eve of his death. Cardinal Logue was born October 1, 1840. Having completed his studies at Maynooth College, he was ordained to the priesthood in 1866. After filling various posts, he was made Professor of Theology in 1878, and one year later was consecrated Bishop of Raphoe. In April, 1887, he was appointed Coadjutor to Archbishop McGettigan, Primate of Ireland, and in December of that year succeeded to the Primacy. He was created Cardinal in 1893. For more than forty years, Cardinal Logue has taken an active part in all Irish affairs. Politically, he favored the policy of moderation; during the civil strife that raged since the establishment of the Irish Free State, he was stricken with grief at the bloodshed and violence and frequently appealed to both parties for the establishment of peace. Archbishop Patrick O'Donnell, appointed Coadjutor in 1922, succeeds Cardinal Logue in the See of Armagh.

The political situation in Ireland is still unsettled. There were fourteen seats in the Dail to be contested; five of these have been vacant for some months, and nine have been open through the recent resignations of the Nationalist members. Four bye-elections have resulted in the return of two Republicans, one from South Dublin and the other from North Mayo, and of two Ministerialists, in Cork City and in East Cork. Peter Hughes, member of the Dail from County Louth, has been appointed Minister of Defense. He succeeds President Cosgrave, who has held the post since the resignation of Richard Mulcahy. At a recent Congress held in the Mansion House, Dublin, Mr. De Valera was again declared President of Ireland by the Republicans. Meanwhile, Mr. De Valera is serving a term of one month's imprisonment in Ulster for his

second defiance of the order of the Northern Government prohibiting him from certain Ulster areas. At his trial, Mr. De Valera refused to recognize the court, he was not represented legally, and was not permitted by the judge to explain his position. Mr. De Valera's imprisonment came as a result of his effort to help the Republican contestants in the general elections held in Ulster. Due to the Republican activities and to the abstention of the Nationalists from voting in Tyrone and Fermanagh, the Ulster Unionists scored decisive victories at the elections.

Italy.—In spite of the overwhelming vote of confidence accorded Premier Mussolini by his followers in Parliament on Saturday, November 16, the position of the Premier and his party is by no means secure. It will be seen how serious is the boycott of Parliament carried on

Facist Difficulties

by the Opposition when the number necessary for a quorum is considered. The presence of 330 Deputies is required for a quorum, and on the day when the Premier received his vote of confidence only 347 were in Parliament. A few more desertions to the ranks of the boycotters and the working quorum of Parliament is ended. However, though there has been no serious trouble between the rival parties and Italy has continued in her ordinary peaceful state, nevertheless there is excitement and tension in the political atmosphere, and the Facist party is both gaining and losing. For instance, on Monday, November 17, 2,000 ex-combatants from Bari requested admission into the ranks of the Facists. On the other hand, the party lost influential members in Deputies Lanza di Trabia and Paoletti, who have seceded only to organize an anti-Facist league known as the National Union. Deputy Giuseppe Lanza di Trabia is a particularly serious loss to the party. He was one of the chief lieutenants of former Premier Orlando, and his withdrawal from the Facists is taken as an indication that also Deputy Orlando will vote against the Government in the coming debates on the budget of the Ministry of the Interior. Deputy Lanza di Trabia in a letter to the directory of the Facists announced as his motives for resignation the "intolerance and violence" of the party. In this uncertain political situation the Socialists are hoping for a development in their favor. Deputy Turati, leader of the Unitarian Socialists, haranguing his followers, prophesied the end of Facism in the near future, and a consequent important accession of Deputies to the ranks of the Socialist party.

In the meantime, the debate on the Government's internal policy was being continued during which Facism had to listen to some strong criticism of its methods coming from more or less influential men. The Liberal Deputy, Signor Soleri, close follower of Giolitti of the Opposition, delivered a denunciatory speech against Facism. He assailed the entire home policy of Premier Mussolini.

Criticism of Facists

Especially did he attack the Premier's abolition of the freedom of the press, and his inability to repress violence and restore peace. This criticism was punctuated by frequent interruptions, some of which came from the Premier himself. Next to attack the Government was Deputy Boeri, who covered much the same ground as his predecessor. He criticized particularly, however, the dissolution by the Premier of numerous municipal and provincial councils and their replacement by Royal Commissioners appointed by him. This part of the speech was almost drowned by interruptions from Mussolini and a flowing stream of interjections poured out by the Facist Deputies. But it was not all opposition. Following the speech of Deputy Soleri came its refutation by Deputy Demarsico. He took up one by one the points of the assailer of Facism and, in the judgment of the Facists, refuted them successfully, for the close of this effort was marked by a whirlwind of applause. This enthusiasm burst all bounds when he spoke of those Facists who had willingly given their lives for the promotion of the cause. The debates on the internal policy of the Government ended by a vote of 337 to 17 in favor of the Premier.

Spain.—Agitation against the King and against Premier Primo de Rivera and in favor of a republican form of government is still continuing, carried on chiefly by

*Republican
Agitation*

Spaniards who have been expelled from their own country. One such is the novelist Blasco Ibáñez, who, safe in Paris, has recently accused King Alfonso of favoring Germany in the Great War. He accused the King of transmitting to Berlin through the German Ambassador test messages which he had received from a French officer. But close upon the publication of this aspersion on the honesty of the King came a pronouncement from James W. Gerard, ex-Ambassador to Berlin, refuting the veracity of the charge. Ex-Ambassador Gerard, according to his own assertion, was in Madrid during the war and had a long interview with the King, in which the latter expressed his sympathies for the Allies, in spite of the fact that he has blood connections with the House of Austria. "My sympathies are with France," he averred. "I felt," said ex-Ambassador Gerard, "that he was giving me his honest opinion."

A report has been given out of further military reverses in the Moroccan campaign. According to an announcement in the *New York Times* the troops retiring

*Reverses in
Morocco*

from Sheshuan and on their way to Sok-el-Arab were vigorously attacked by the Moors half way between Sheshuan and Tetuan. Some rather heavy casualties were sustained which have not yet been published. However, it is known that two lieutenant colonels were killed and two more wounded. Moreover, General Frederico Berenguer was severely wounded in the side

just as he was taking over the command of these troops to fill the place of General Serrano who was killed by a stray bullet. There is discontent, too, over the handling of the forces. The soldiers of the 1921 class whose term has expired have not been allowed to return to Spain, and acting Premier, Rear Admiral Marquis de Magaz, has had to face delegations of soldiers' families begging for their return home. He promised to try to affect this return by January. The premature calling to the colors of the 1924 class has not made matters easier for the Government as far as the discontent is concerned.

Switzerland.—The Protocol for World Peace which was formulated in the sittings of the League of Nations at Geneva in September is again being made the object of international comment. It had been

*The League
of Nations*

stated that the British Government had decided to scrap the Geneva Protocol; but this was immediately and officially denied. The British Cabinet has simply requested the Council of the League of Nations to omit the Protocol from the program of the approaching meeting in order to gain that delay which is necessary for the proper consideration of such an important and far-reaching matter. It was feared that France would object to this postponement and the British Government was considering other measures by which the interests of French security contained in the Protocol could in the meantime be satisfied. Most of the French press, however, has considered as very reasonable Great Britain's request for the postponement of the consideration of the Geneva Protocol, and the Foreign Ministry saw rather encouragement than cause for alarm in the attitude of the British Government in this matter. The Conservatives in power, they said, were desirous of considering maturely the provisions of the Protocol in the light of the relations with the Dominions and they were confident that nothing serious would be concluded between Britain and her Colonies unfavorable to the measures for World Peace contained in the Protocol statutes.

The International Opium Conference met at Geneva on Monday, November 17. The American delegates distinguished themselves from the very start by launching a

*International
Opium
Conference*

determined and clear-sighted attack at the very heart of the Opium traffic. First there was a clash between England and Japan over the alleged discrimination against Japan in opium purchases. England had failed, said the Japanese delegates, to recognize opium import certificates issued by the Japanese Government, and they insisted on their country's legitimate rights in this respect. Owing to the energetic efforts of Stephen G. Porter, Chief Representative of the American Delegation, a series of proposals was presented on Wednesday, November 19, to the conference which strikes at the root of the evil coming from the misuse of opium and other narcotic drugs.

The Coming Canonizations

THOMAS M. SCHWERTNER, O.P.

RECENT reliable Roman dispatches announce that Pope Pius XI during the spring months of 1925 will exercise his supreme prerogative as Vicegerent of Christ on earth to enrol six eminent children of the Church in the catalogue of Saints. The many causes that have been introduced and investigated by the Sacred Congregation of Rites during the last few years have served to whet the appetite of Catholics for that august round of ceremonies when some of their brethren of the Church Militant shall be declared glorious members of the Church Triumphant. And Catholics will rejoice all the more that these canonizations are to occur during the Holy Year of 1925.

For since that day in 1300 when Pope Boniface VIII first proclaimed a Holy Year this solemn celebration has never failed to attract the attention of the Catholic world. And, perhaps, few jubilees have witnessed such splendor as the present one will bring, for men are anxious to forget the physical horrors of the war and the materialistic discussions which followed the armistice. Hence the invitation of Pius XI breathes a peculiarly intimate and fervent note, calculated to stir our hearts. Not only has he invited the entire Catholic world to come to the Eternal City, but he has extended the bounty of the Church to those who, for one reason or other, cannot turn pilgrim and palmer. Present indications show that hundreds of pilgrimages will enable thousands to make the prescribed visits to the Seven Churches of Rome. Catholics all over the world will, naturally, be more interested in the jubilee than anything else during the next twelve-month. But the canonization celebrations will focus on Rome the attention not only of the Catholic but more specifically of the non-Catholic and unbelieving world. Why?

First of all, canonizations are always peculiarly attractive to men because of their unusualness. Never before have men betrayed their childishness so much as in the present day ease and facility with which they tire of things. Anything new elicits their enthusiasm for a passing moment. Now the canonization celebrations are always carried out on such a grand scale and in so spectacular a fashion that even the most *blasé* "worldling" cannot but be struck by their pageantry and suggestiveness. Then, too, these celebrations speak in no unmistakable terms of the solidarity of the Catholic Church. They make plain that not only is she linked up with the past in such a real

way that even the most unhistorical of her children can project themselves easily through her direction into the bygone ages, but also that she knows no color, country or race when it comes to a question of the essential works of religion.

These phases of Catholicism are most sharply accentuated by a canonization service. For not only may the fortunate heroes of the golden day be drawn from all corners of the Christian world but they may belong to various ages, as will be the case next year when two men of the sixteenth century will not find themselves out of step with sainted children of the twentieth century. In an age which has been paralyzed by war and the lassitude which it engenders such perennial vitality cannot but come as a pleasant surprise and a desirable boon. Finally, the non-Catholic and un-Catholic world is struck by canonizations because they bring out clearly the long, searching examinations which antedate them and make them possible. Since that day in 1756, when Benedict XIV laid down the norms for "The Beatification and Canonization of Saints," the world has stood amazed at the rigor and completeness of the inquiries made into the lives, writings and miracles of such as are proposed for the honors of the altar. Not only has nothing been changed in the method of procedure prescribed by the great Lamberti, but whatever additions have been made to the judicial process have merely tended to make it more exacting and searching. No wonder, then, that even such a dyed-in-the-wool enemy of Rome as Voltaire did not care to run the risk of making himself ridiculous in the eyes of the learned by heaping ridicule upon the episcopal and Papal tribunals investigating the histories of prospective saints. And just because the modern world is out of joint as a consequence of the multiplication and misapplication of laws; just because the legal profession has almost degenerated into a clique of political bone-setters and social adjusters, just because there are lobbies and lobbyists, highly paid and enormously heated by interested parties who keep themselves in the offing, such a picture of legal probity, honesty, fairness, and caution as that of the canonization tribunals strikes the modern eye like a revelation.

But the Catholic world, too, is deeply interested in canonizations for to it they mean a mystical interpretation of the life which Christ leads in His Church. St. John leaves no doubt in our minds about the unwritten words and unrecorded acts of Our Saviour during His earthly

life. If the "world would not be able to contain the books" describing them, then Catholics are justified in seeing in the history of the Church a mystical re-enactment of the Master's words and doings. Undoubtedly, there were many things in Our Saviour's life that to the casual observer seemed of little account. Thus, for instance, we can understand how His contemporaries could not understand why He walked in a certain way and inflected His voice in a peculiar tone. But the Catholic who lives by faith sees in such an exercise of Catholic life as a canonization a picture of what Christ must have meant by some of these apparently indifferent actions of His life.

To the Catholic with the least training in history there is something very suggestive in the fact that certain eminent personages of the Church have never attained the honors of the altar. Why, for instance, has Blessed Albert the Great despite his sanctity and orthodoxy never been canonized and declared, as some eminent churchmen wished him declared, a Doctor of the Church? Why, again, was Duns Scotus never beatified in the wake of the definition of the dogma of the Immaculate Conception and the enthusiasm which it evoked throughout the Catholic world? Why, again, has a contemporary like St. Gabriel of the Sorrowful Mother, who to all seeming did not appear very extraordinary for holiness in the eyes of his fellow novices, why has he been glorified by many miracles and enrolled shortly after his death amongst the saints? If in everything she does the Church acts under the guidance of the Holy Ghost then surely in this exercise of her infallible prerogative His presence must make itself felt in her down to the last liturgical details and most subtle historical implications. Catholics see in these things the deep meaning which Our Lady found in the most apparently insignificant actions of Our Saviour's every-day life. For realizing that the spiritual life which holy souls have translated into daily action is but the product of the Holy Ghost who dwells within the Church, her faithful children are quick to catch the significance of the minutest details of the canonization celebrations. Not only do they believe that those who receive the honors of the altar are infallibly in heaven but also that their lives are worthy of imitation by all on earth.

The forthcoming canonizations will, therefore, accentuate the vitality and solidarity of the Church. Reports have it that Blessed John Eudes (November 14, 1601-August 19, 1680) will be placed upon the altars the same day as the Blessed John Baptist Vianney (May 8, 1786-August 4, 1859). On another day Blessed Magdalene Sophie Barat (December 13, 1779-May 24, 1865) will be declared a saint with Blessed Mary Margaret Postel (February 28, 1756-July 16, 1846). Blessed Peter Canisius (May 8, 1521-December 21, 1597) will be canonized on a special day as will also Blessed Theresa of the Child Jesus (January 2, 1873-September 30, 1897).

From a glance at these dates we see that the lives of

these six Blesseds extend over the last three centuries. Therefore, the contention of the Church that she does produce saints in all times is clearly substantiated for the modern era. The next thing that strikes us about these dates is that four of the new saints belonged to times that are not very far removed from our own. The Little Flower, indeed, is so near us that all who have proceeded any distance on the road of life can boast of being her contemporaries. There are still those living who spoke with the disciples of Madame Barat. Therefore, it stands to reason that many of the details about the new saints' lives are not open to the suspicions and questionings that would have been valid had they spent their days in the long ago. For if it is true that to judge a man's achievements a large historical background is necessary then it is equally true that to judge a saint's personality the less background that appears the truer the estimate is liable to be. The Holy Scriptures seem to indicate this when they say that "no one is a prophet in his own country" just as no one is a hero to his own valet. Time has a great facility in eating away like an acid the little flaws that are present in the characters of men of reputed holiness. Now since most of these new saints are personages of our own day, and since their characters have been submitted to the most careful scrutiny we may feel assured that the world, which is only too quick and captious about the saints, must be predisposed to accept without cavil the verdict of the Church. For the world if it could would trump up any shred of damaging evidence against these sainted souls since every saint is nothing else than a flat contradiction of the worldly spirit. It is, therefore, assuring to know that despite the ingenuity and dexterity of the "devil's advocate" these men and women of our own epoch have not been found spiritually wanting.

If the saints by their lives condemn the *Zeitgeist* then by the same token it follows that by their virtues and their works they accentuate precisely those things which the modern world most needs. Whilst all these new saints possessed the theological and moral virtues in an heroic degree they each excelled in some particular virtue. In Peter Canisius we find an apostolic zeal which was as willing to expend itself in the holy conflagration of pulpit eloquence as in the crucifixion of the pen; in the Curé d'Ars we have a humility and contempt of the world which could not be disturbed by the thousands who came to hear his simple almost pitiable *prones*; in John Eudes we have an apostle of that devotion to the Sacred Heart which brought men to a more frequent reception of the Sacraments; in Mary Margaret Postel we see that broad charity which induced her to found the General Institute of Christian Education of Mercy that broke the bread of learning to the poor and indigent at a time when education was the luxury of the rich though for that reason all the more ardently desired by the poor; in Magdalene Sophie Barat we have that simple unaffected piety which never yielded to religious smartness or preciosity, but sought to

educate the sophisticated daughters of the rich in the virtues of the simple times of Christian antiquity; in the Little Flower we have that simplicity of heart which, whilst the world was preparing itself for the complications of psycho-analysis, and such other intellectual hobbies, went straight to the heart of the Gospel preaching.

And the works of these saints prove beyond the shadow of a doubt in what direction we must look for our programs in spreading the Kingdom of God. Peter Canisius is the omnipresent watchful apostle who multiplied himself in a thousand ways not only to attend to the wants of individuals and the needs of abandoned congregations but who also carried on such a vast correspondence with high and low that not even Braunsberger in his eight portly tomes has been able to collect it entirely. The Curé d'Ars shows us that just as the State is reinforced by the increase and the moral integrity of families so the Church's interests are best served by promoting parish life. John Eudes by his many writings and his spiritual direction taught a world which was afraid to look at the Cross how to approach with confidence the Heart that loved us beyond all imagining; his various foundations and his genius for organization show us that single-handed efforts, especially in the spiritual crusade, will not report satisfying success even for those whose passion is statistics. The supremely important role of education is insisted upon by the work and influence of Madame Barat and Mother Margaret Mary Postel; in their own way they seemed to arm the world beforehand for the emancipation of womanhood which has been effected in our own day. And the Little Flower preached to the world the supreme utility of the contemplative life in an age which seems pre-disposed almost hopelessly to works of the active ministry. The sweet fragrant perfume she diffused from her garden in Lisieux is like a much needed antiseptic for an age sick at heart with egotism and pessimism.

These few hasty considerations about the coming canonizations will help us to enter into the joy of the Church when in the person of her Pontiff she will enrol six of her favored children amongst the saints; they will help us to transport ourselves in spirit to St. Peter's on those happy days when from all corners of the world loyal children of the Church will be ravished, to see just how the Mother Church exalts those whom she did not lose in death but only drew much closer to her heart; they will help to convince us that the Holy Ghost is working as mightily in the Church today as when the Apostles spread "the good news of salvation" amongst the nations and gathered from amongst the fairest of men the harvest white for God's great granary above the stars; they will help us to learn the lessons of these new saints' lives which will never be so insistent as on those very days, when amid the acclaim of a glad people, they receive in this world an immortality of glory which is but a faint figure of the glory of immortality which they have received at the Hands of God.

The Labor Government's Dêbâcle in Great Britain

JOHN G. ROWE

THE result of the general election for the British Parliament has not come altogether as a surprise, although the overwhelming victory of the Conservatives, or Tories, as their opponents prefer to call them, could not have been anticipated even by the most sanguine of their party. Mr. Ramsay MacDonald's Labor Government has been given a most unequivocal *congé*. Labor has lost 40 seats and numbers only 152 members in the new House of Commons against 192 in the old. The Conservatives number well over 400 against their old standing of 159, and so have a clear majority of more than 200.

As for the Liberals, they number little more than 40 all told in the new Parliament, having lost nearly 120 seats. Liberalism for all practical purposes ceases to be a potent factor in British politics. Yet it is clear on the face of things that, had it not been for many Liberals voting Conservative in order to keep Labor out of power, and many Conservatives voting Liberal for the same reason where they had no candidate of their own standing, Mr. Stanley Baldwin's party could not have achieved anything like the big success it actually scored.

This fact is shown by the analysis of the voting, which, on the basis of all but fifteen delayed results, reveal that 7,500,000 votes were cast for the Conservatives, 5,500,000 for Labor, and 3,105,000 odd for the Liberals. Triangular fights, between Conservative, Labor and Liberal, as usual, generally resulted in the Conservative candidate's triumph, and there were 213 such triangles.

Great bitterness is felt by Labor against the Liberals, whom it regards as having betrayed the cause of progress, and as "hoisted with their own petard" with a vengeance in consequence. The Russian loan proposal by the late Labor Government, the fears of British Bolshevism, and the now famous Zinovieff or "Red" letter, are chiefly responsible for the wholesale change of British public opinion.

Whether the Zinovieff letter was or was not a forgery, as many Labor partisans assert it was, it certainly was produced at a very opportune time for Labor's opponents at the polls, and so must be looked upon rather askance by all impartial persons until it be proved to be an authentic document. As for the widely spread fears of Bolshevism, which perhaps influenced the British electorate most of all, calm minds can only liken it to the panic that the infamous Titus Oates inspired in the days of Charles II by his pretended exposure of a great Popish plot to murder the king, burn London, and massacre all Protestants. Anyhow, the "Bolshie" scare has served its purpose, for good or bad. The Russian loan proposal, it may be said, created dissension and heartburning even in Labor's own circles. Mr. Lloyd George stigmatized it as a "wild,

lunatic scheme." Its pros and cons cannot be discussed here.

Yet another factor that told heavily against Labor at the polls was undoubtedly the rowdyism displayed at many election meetings, although there were instances where rowdyism was not confined to the so called Socialists.

English Catholics, no doubt, according to all precedents, voted solidly Conservative, and the Irish Catholics just as surely—in great bulk at least—voted Labor. Formerly Irish Catholics were Liberal to a man, at any rate they were in the Home Rule days, but times change and men with them, and Irishmen have not forgotten nor forgiven the shooting of the Irish rebels of 1916, after those rebels had surrendered, nor yet the Black and Tan régime in Ireland.

In politics English Catholics do not hesitate to ally themselves with Orangemen, while the Irish Catholics resident in Great Britain take sides with Socialists and even Communists. This is one of the most curious features of political life in Great Britain. As for the other religious bodies, the bulk of the Anglicans are Conservative, and most Nonconformists are Liberal, or *were*.

This political cleavage between English and Irish Catholics in Great Britain is greatly to be deplored at a time like the present when the needs of Catholic schools are

so much to the fore, but it has always been so; and it has just as certainly always militated against the best interests of the Church.

The Conservatives are the moneyed party in England, the party of the rich and mighty in the land, of most motor-cars on election day; and many electors openly stated that they were going to vote for the side "money was on." There is, too, a common saying in England that there is always more money about when the Conservatives are in power, and common sayings die hard.

Anyhow, Conservatism will probably now rule for five years in Great Britain, having obtained such a big working majority over all its antagonists combined.

British Catholics have suffered through the election. They have now only 15 representatives; in the last Parliament they had 21 members. The 15 consist of 8 Conservatives, 5 Labor, 1 Liberal and 1 National. Mr. T. P. O'Connor, "the Father of the House," the oldest member, is, of course, the Nationalist. Mr. E. A. Harney, K.C., M.P., for South Shields, is the only Liberal, and amongst the Labor M.P.'s are Mr. J. Wheatley, a prominent member of the late Labor Cabinet and M.P. for a Glasgow division; Mr. Jack Jones, M.P. for West Ham, and Mr. J. Sexton, M.P. for St. Helens. The latter two are also well-known Labor men.

Evolution and the Mind

SIR BERTRAM WINDLE

"IF the doctrine of evolution be true," says Professor McBride in a recent statement, "then sin consists of nothing but the tendencies which man has inherited from his ancestors." The professor is a biologist of distinction whose name is well known on both sides of the Atlantic and the remark, quoted amongst "Sayings of the Week" in a leading newspaper is one well worthy of consideration. Let us analyze it a little and see what it amounts to. Extended slightly it means this: "Man, body and soul and all, is directly descended from brute ancestors and that being the case not merely his physical make-up, which is comparatively unimportant, but all his thoughts and doings are derived from those of the lower animals and hence differ from their operations only in degree and not in kind." That is, I think, a fair summary of what the remark contains. If it is unfair then I have misread the paragraph, but I do not think that I have misread. What follows? Clearly this: that man is not responsible for his actions and ought to be pitied not punished when he commits what we can no longer call a sin against his fellow man. Why are Loeb and Leopold in jail when they should be in some comfortable hospital surrounded by kind nurses and every attention? And why should anyone feel surprised at the action of their judge, if indeed there is no such thing as real sin. Of course

here we are back again at the old determinist controversy. If there is no such thing as freewill, then obviously there can be no such thing as sin, and ethics cease to have an existence. Father J. Rickaby, S.J., says somewhere, and it is a most pregnant remark: "Distrust all philosophies which lead up to an absurdity," and surely a world without ethics of any kind is the champion absurdity.

It has been suggested that the firmest determinists are so only in as far as they themselves are not concerned and that the following experiment will show this to be true. Select your determinist and let him not be too potent physically, for your own sake. After causing him to set down his foot as to his doctrines, hastily empty a soda-water syphon down the back of his neck. If he protests, courteously explain that determinism caused this regrettable state of affairs and then see how his philosophy stands up under the strain. However it is not from this point of view mainly that I want to examine the statement but from another quite as interesting.

What Professor McBride says is undoubtedly what most non-Catholic evolutionists would say and it is of course diametrically opposed to what, as Catholics, we are taught to believe and do believe, namely that the soul of man is the direct creation of God and differs in kind as well as in degree from that of any other created thing.

Are we merely upholding a worn-out theory because the Church calls upon us to do so? That is the real point of this article. I am not saying anything here about how man's body came to be, but, however that may have been, what we believe is that when it was made, in whatever way that may have been, God breathed into it the breath of life and man became a living soul. In a word he became what he had not been before, man. That is our position and I venture to claim—as more important persons than I have claimed—that there is no other valid explanation of what must have happened. No one doubts that man's soul or spirit or whatever term you like to use for his non-material portion is the really important factor in his make-up. Even the late Professor Weismann who was very materialistic in some of his views said:

It is a perversion of the theory of evolution to maintain, as many have done, that what is merely animal and brutal must gain the ascendancy. The contrary seems to me to be the case, for in man it is the spirit and not the body, that is the deciding factor.

"Must gain the ascendancy"—if it is possible that the other may gain it how do you account for the victory of something wholly un-animal in what after all is nothing but an animal? But the quotation at least carries the admission that it is not the material but the immaterial side of man which really counts. Is not that absolutely obvious? What makes man the master of the lower animals? Not certainly his strength nor his swiftness nor any other physical attribute. Then what? Obviously his wits, or cunning; use what phrase you will; in a word his mental characteristics. As we live today we are much more at the mercy of the wild-beast in man which exists, and may be terrible when it is not curbed by the higher side of his nature, than we are at the mercy of those wild animals which we seldom encounter except in a zoo or as objects deliberately sought by the hunter.

But look at the case of primitive man. From the very first that we know of him he dominated the wild things around him and under what fearful odds! First of all there were terrible animals now extinct surrounding him on every side. There was the mammoth, huger than any elephant today and probably at least as fierce when roused. There was the cave-bear; the sabre-toothed tiger, an awful antagonist; there were other things of like menace. And how was man provided? There were no elephant guns in that day; not even metal weapons. Man's chief implement was a kind of hand axe with a rounded butt which fitted into the palm of his hand and for the rest a pointed mass of stone perhaps seven or eight inches in length. Not even had the thing a handle like the later axes of the New Stone period. Clothed in skins, with probably nothing on his feet unless it might have been some rude kind of moccasin, and armed with this feeble weapon he went forth to face his wild beast antagonists and to secure food. Yes: he went forth and he triumphed and why? Solely because he had the wits that the other things had not, the wits and something else in him that gave him domination over every beast of the field. And

now mark again he had this from the very beginning of our knowledge of him and we can feel sure that he must have had it from the very beginning of his existence on earth. If he had not had it, he would never have survived to produce a second generation but would have been exterminated by the wild things around him. He would have formed their dinner not they, his.

The question we have to ask ourselves in common parlance is: "How did he get that way?" We read a great deal in books on this subject but so far I have yet to discover any explanation, other than that which we set forward, which even begins to satisfy one's mind. A recent book tells us a lot about the growth of the neopallium, i.e., that part of the brain which is in the front end of the skull and is thought to be concerned with the intellectual character. Perhaps it is the part of the organ which is thus employed, though at present this is only a hypothesis. But suppose it is true; what made this part of the brain grow? To read these books one would seem to have to believe that it grew, because man wanted to think and must have something wherewith to think. In other words, some men fall into that most complete fallacy that a function can create an organ, whereas it is obvious that one must first have the organ before it can function. You cannot have bile before you have a liver of some sort.

There is not even common consent as to why physically man's brain began to increase in size. There are actually on record two views on this question both of which cannot in any case be right and neither of which in all probability is the correct answer to the riddle. Man, says one authority, began to walk upright (reason for his doing so unexplained) and in consequence his brain began to grow larger (nexus also unexplained). The other view is that as man's brain began to grow larger (reason for such growth unexplained) he assumed the erect posture (nexus again unexplained). The fact of the matter is that the mind of man is so wonderful a thing that it is impossible to explain it along these lines. If one shuts one's eyes to everything but behavioristic psychology, recently well compared to a penny-in-the-slot-machine by one of the leading psychologists on this side or indeed either side of the Atlantic, then indeed one might perhaps begin to think that such an explanation would be adequate. But what about the really important fact that man can know himself. Father Ronald Knox says that the most startling discovery, amongst all the wonderful things that they saw, which Adam and Eve made in the Garden of Eden, was when they discovered themselves, a thing that no lower creature ever has or ever will discover. Let us see how the problem struck a very distinguished non-Catholic biologist. Professor Sidgwick, F.R.S., recently of the Royal College of Science in London, was a man whose name was known and respected all over the scientific world and his textbook of biology was and is an authoritative work. At its conclusion he discusses the position of man and states

quite properly that he is there considering him purely from a morphological point of view and taking into account only his anatomy as he has done in the case of other animals. Then he proceeds:

If psychical characters were taken into account in zoology, the whole of classification would be thrown into confusion; and in the case of man how should we define the position to be assigned to him? *For what a piece of work is man! How noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! and again: Thou hast made him a little lower than the angels and hast crowned him with glory and honor.*

No theory so far put forward even begins to account for the way in which this condition of affairs has come to pass but the time-honored statement by which the Church has always stood and to which some non-Catholic psychologists at least, having exhausted all other paths, are coming back.

A Church with Principle

JEROME D. HANNAN

TO lead a charge against one's self can result in nothing less than catastrophe, if the charge be only before a mirror. If one is looking for a new mirror, or seeks to collect accident insurance, the charge against one's self may become in fact a charge upon another. To stand forth, therefore, as a leader of one's enemies is to be either a fool or a felon. To oppose as a leader, to antagonize in any capacity, the things for which one stands is to be either hypocritical enough to deceive for the ultimate advantage to be gained, or uncritical enough to disregard inevitable disaster.

If one repudiates the principles on which is based the development of a series of institutions, his repudiation prevents his participation in the evolution of the series. If his opposition is styled reaction, he cannot permit names to disturb him. He cannot consistently be progressive, if progress means a consistent advance in a direction whither his own philosophy forbids pursuit. To seek to be called a leader in a process contradictory to one's principles, is to condemn one's intellectual capacity, or to betray one's deceitful perversity.

To be a philosophic agnostic, or a theological indifferentist is to behave as one's own opponent. It is to be a universal hero. It is to fight the battle of philosophy or theology for every system at the expense of one's own.

A society, since it is a moral person, cannot be indifferent to its principles, nor can it lead movements fostered by an opposing philosophy. A society exists because of its aims, which spring from the principles it holds. If the society disregard those principles in appearance only, it may survive the ruse; it cannot disregard them in fact without committing suicide.

For this reason the Church of Christ is dogmatic. The Church is neither fool nor felon; she is neither hypo-

critical, nor uncritical. She is critical enough to know her principles and her aims; she is honest enough to state them clearly. No one is deceived as to what she stands for. She seeks no advantage in a seeming indifference to principles. She does not attack herself in an insinuating tolerance of error; nor does she obscure with ingratiating silence the truths on which she rests. Unlike merely human societies, she may not even seem to trifle with her principles without denying her Divine origin, and her own identity.

There are those who wish she knew her own mind less well; they would induce her if they could to be more comfortably indefinite in her statements of her aims and philosophy. For example, Professor J. S. Haldane, a British scientist, is quoted in the *Literary Digest*, October 11, 1924, as saying:

There are many who, like myself, are kept away from existing Churches by dogmas which they cannot honestly countenance. . . . The Churches cannot afford to be hampered by unintelligible beliefs which are mainly materialistic accretions of Christianity and which greatly weaken its influence on those who are worth influencing. . . . The true function of a Church is to help men to see reality as a whole and guide their actions accordingly, thus preventing social chaos, intellectual confusion and artistic decay.

The scientist wishes the Church to be unscientific; to attempt to guide men's intellectual activity without the active and intelligent guidance of her own definite principles; to prevent social chaos with a chaotic, unassociated mass of undefined theories.

In being dogmatic the Church is progressive. Her dogmatism is opposed to the unprogressive spirit of denial. It is characteristic of her dogmatism that it is positive, that it affirms. It is equally certain that dogmatic definitions, while not changing the ancient truths, do add something in the way of explanation and clearness to them. Mr. Basil King, writing in *Harper's Magazine*, October, 1924, under the title, "The Bible and Dogma," points out this fact. He shows that the formulation of dogmas is the outcome of discussion on vague matters of doctrine, characteristically failing to note the Divine guidance in the process, and disregarding the fact that the formulation of dogmas does not add new truths to the Church's teaching. Commencing with the observation that the Greco-Latins took charge of Christianity almost immediately after the Ascension, he says of the Greco-Latin mind:

It was clear, logical, definite. Above all, it was dictatorial. It lived on argument. The history of Athens was that of its schools of discussion. . . . What the Greek thought out, the Latin codified. They played into each other's hands, the Greek by laying bare the idea, the Latin by hardening it into a formula.

Mr. King goes further to pay tribute to the affirmative character of a dogmatic system, and of its power of leadership. True, he insinuates that it is too affirmative, and its leadership is only for those who do not know how to think religiously. Given revelation by God, the latter class

includes us all, for whose timid minds truth cannot too affirmatively vindicate itself. Mr. King says:

Were the Churches to lift their restraints of dogma it would soon be seen that the Christian mind is not yet ready for such freedom. Since we must take human nature as it is, we must take it with its limitations. Among the first of these limitations is the average man's disability to know what to think. He is always under tutelage. . . . In the United States, as much as in any other country, the Churches sway, and often for good, a huge percentage of minds that would otherwise be lost amid pros and cons with which they are incapable of dealing. Without a strongly dogmatic system this leadership would be impossible.

It is news for us to learn that there are some gifted individuals so blessed by God that they are capable in themselves of dealing with the pros and cons of truths which He troubled Himself to reveal. Mr. King obviously believes that Christ left His Church for the generality of Christians, but only until they reach the privileged state of mind enjoyed by him. Clearly, he thinks that the Church holds nothing for him. It is astonishing, truly, that one who writes with so little hesitation about the Scriptures should not have read the words of Christ: "He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me" (Luke x, 16); or, "If he will not hear the Church, let him be to thee as the heathen and the publican" (Matth. xviii, 17). The power of leadership which Mr. King recognizes in the dogmatism of the Church was meant by Christ to embrace all men.

In the light of its rejection by those who feel as Mr. King writes, there is nothing startling in the statement made by William E. Hammond, writing in the *Journal of Religion*, July-August, 1924. Under the title, "Does the Church Lead?" he says:

The Church's history abounds with evidence of her failure to lead. In no realm of our modern life—thought, private conduct, relationships—is the Church found in the front ranks of progress. Men have long since ceased to look to her for guidance. The futility of her claim to leadership is witnessed in the indifference shown her when she assumes to speak with authority; she is severely ignored in the world of practical affairs.

Mr. Hammond speaks of the Church in the non-Catholic way, meaning to include every group professing Christianity. The non-Catholic sects have already temporized with Mammon; they have given up their leadership in the only field where a religious body has a right to lead. The Catholic Church, however, has never yielded a principle to the forces of the world. It does not offend this Church to be severely ignored in the world of practical affairs. It is not nearly so painful to be severely ignored by the bulls of Wall Street, as to be violently gored by the bulls of Rome; it is less excruciating to be scorched with the flames of bigoted oratory, than to be burnt as a torch for a pagan feast; it is less fatal to be condemned by the social lions of neo-paganism, than to be devoured by the lions of ancient paganism's arena. The world of practical affairs is not the world that practises prayer. It is the world that would rather break the Ten Command-

ments than know them. It is a world of reputed leaders who will not be led.

In the midst of this world of uncertainty, the Church guides more than 300,000,000 of her children with the infallibility of her dogmas; in a sea of moral confusion, she is bringing their souls to Christ. By the words of no other leader, religious or profane, do so many citizens of the world adjust their lives with such uniform exactitude. Individualism has not swept away all authoritative leadership. The Catholic Church, authoritative and dogmatic if you will, still leads her children, as Christ said she would.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department

A Word for "America"

To the Editor of AMERICA:

I do not know whether you get the *Catholic Gazette*, a monthly published in England by Dr. Vaughan and his Mission Society, so I send you the following notice of AMERICA that appeared in its November issue:

I have often wanted to say a word in these columns about AMERICA, to which both my readers and myself are often indebted, and the present occasion, when two quotations from one number have been given, seems a suitable opportunity for doing so. I do not know how far AMERICA is known in England, but it is no disparagement to our own press to say that English readers would do well to be acquainted with it; its contents, although in part naturally devoted to American affairs as these affect Catholics, are mainly devoted to matters of general interest. . . . The literary notices, and indeed the whole of the review, including its paper and typography, are of a high order; it would form a valuable addition to the libraries of our colleges and principal schools. From the same press is issued the *Catholic Mind*—a semi-monthly magazine, each number of which contains high-class articles on matters of pressing importance, thus carrying out effectively the work for which the Catholic Truth Society was established.

The same issue of the *Catholic Gazette* contains among other very valuable articles one of the last of James Britten's writings. Ilseworth, England.

A. HILLIARD ATTERIDGE.

Where Was the Parish School System Begun?

To the Editor of AMERICA:

"Every question has more than two sides and is at least hexagonal," says Bulwer, in one of the few worth-whiles of the platitudes with which he so desperately strives to hitch his wagon to a star. This dictum seems certainly to hold apropos of the Catholic parish school system, now under discussion in your valued columns. Thomas F. Meehan, in his communication to AMERICA, October 18, "Where Was the Parish School System Begun?" claims the honor of the "cornerstone" of the system for New York City, 1846. George F. O'Dwyer, in your issue of November 8, raises a sling and brings Goliath to the ground with the statement that the Catholic parish school system, originated in the cities of Boston and Lowell, particularly Lowell, between the years 1829 and 1835. Without pursuing the matter to its "hexagonals," here is a Maryland claim which speaks for itself. The Rev. Father John Francis Moranvillé, pastor of St. Patrick's Church, Baltimore, in the year 1815, one of those wonderful French priests to whom the infancy of our American Church owes such inestimable debt, founded in that year St. Patrick's Benevolent Society. This organization was composed of the ladies of his parish, whose services were given in a free

school for the poor children of the parish, unable to pay the fees of tuition in the private schools, which then were the only available channels of education, as there were no religious teaching bodies in that part of the country at the time, and the State public school system had not yet come into existence.

This plan proved very successful. Father Moranvillé, known to Protestant and Catholic of the day as "the good Mr. Moranvillé," and beloved by all, was not satisfied, however. He felt for other children, not of his Faith, deprived also of the same advantages, and opening the doors, he admitted, free of charge, all the Protestant children about, thus making of his institution not only a Catholic parish school but the first public school of Maryland, free to all. This was in the year 1815. ("Religious Cabinet," Baltimore, 1842, and "Chronicles of Baltimore," Scharf, 1875). No one will deny that 1815 rather antedates 1846 and even 1829 and 1835; so do not these facts lean to the cornerstone of our Catholic parish school system being laid at Baltimore? Probably, however, new claims will appear in the course of time. After all, there is glory enough to go 'round among all the workers of the vineyard of those early days who, in the face of almost superhuman difficulties, sowed the seed of the Catholic education that has bloomed into such magnificent flower.

Baltimore, Md.

MARY J. MALLOY.

Catholic Students' Mission Crusade

To the Editor of AMERICA:

We are writing to you in behalf of the Catholic Students Mission Crusade, and we trust that through your valuable columns we may send this message to the thousands of Catholic students who await only the invitation to join the ranks.

From what has already been accomplished it can readily be seen that the Catholic Students Mission Crusade will become, and in fact already is, a vital factor in American Catholic student life. This is the reason we are writing you and asking for space in your very commendable paper, because AMERICA is read by every seminarian at Niagara University and by a majority of the collegians, and we feel sure that through your columns the message of this new Crusade will reach the two-third majority of Catholic students who are, as yet, unacquainted with this glorious and praiseworthy work of organized effort for God and souls.

The Crusades of the Middle Ages and their wonderful effect on the people of that time are too well known for mention. History and fiction have enshrined the heroes of the period in almost every human heart. Godfrey de Bouillon, Richard the Lion-hearted, and St. Louis of France are known to anyone with even the slightest smattering of education. The motive of those medieval Crusades was a worthy one: the restoration to Christianity of the tomb of Christianity's Founder.

The motive of the New Crusade, i.e. the Catholic Students' Mission Crusade, is far more worthy than that of the former. It is not for possession of a cold sepulchre, precious though it be, but for possession of souls, the souls of living, breathing, pulsing creatures for whom our Divine Saviour came on earth, the souls for whom He endured torments and death, the souls for whom He yearned with an everlasting love, the souls whose union with His Holy Church He so desired, that soon there may be but "one flock and one Shepherd."

The Catholic Students Mission Crusade, even as our Holy Mother Church, had a very humble beginning. At the first convention, held at St. Mary's Mission House, Techny, Illinois, in 1918, there were only thirty delegates present. At the Fourth National Convention, held at the University of Notre Dame, South Bend, Indiana, five years later, there were present 1,500 delegates. At the present time the Senior Units, Composing students of Catholic high schools, academies, and colleges, number 745, while the Junior Units for students of the grade schools number about 1,500. This Crusade in six years has, from the

first thirty delegates, increased and been "strengthened in spirit" until now it boasts a membership of 410,000 loyal Crusaders.

The primary object of the organization is the solicitation of prayers for the missionaries and the missions, both home and foreign; and to obtain these prayers a knowledge of mission work is necessary. Therefore, the secondary object is mission education. Money, although a powerful factor in any effort, is placed after prayer and education, and the distribution of any monetary aid to the missions is left to the choice of each individual Unit. The only offering asked by the national headquarters of the Crusade is an annual per capita tax of twenty-five cents from each Senior Crusader and of one cent from each Junior Crusader, and these taxes are applied to the maintenance of the Crusade Castle, to the paying of salaries of office help at headquarters, and to general welfare of the organization.

A Crusade Unit in a school is a powerful factor for good; it takes the student out of the narrow confines of a limited scope of action and gives him a more universal view of conditions. Without boasting we, at the Seminary of our Lady of Angels, take due pride in the fact that the first spiritual director of our Unit is now a prefect-apostolic in China, that our first president is likewise now laboring in the Celestial Empire, and that members of our Unit are, or soon will be, laboring for souls in the desolate home missions of the Western prairies.

So let us extend to you, Catholic students, if you have not as yet enrolled under the banner of the New Crusade, an invitation to do so at once. Any information you desire will be gladly forwarded to you, if you but drop a card to Crusade Castle, Shattuc Ave., Cincinnati, Ohio, the national headquarters, or to Our Lady of Angels Unit, C. S. M. C., Niagara University, N. Y.

JOHN J. TIERNEY, Pres.

A New Field for Catholic College Graduates

To the Editor of AMERICA:

The Catholic population of the Philippines is over 8,500,000 or seventy-five per cent of the total population of the archipelago. Catholic schools recognized by the Government number 210 with an enrolment of 42,216 pupils. Granting an equal number in those other Catholic schools already in existence but not yet recognized by the Government, and adding 15,000 more for no reason whatsoever than to appease the most optimistic, we find the total of Catholic children receiving Catholic instruction in this Catholic land to be at the maximum, 100,000.

Catholic higher and secondary education is, as under the Spanish regime, still centralized in Manila, where we have one university, six colleges for boys and twelve for girls. In the provinces we have a college for boys connected with each of the seven diocesan seminaries and a total of twenty-two for girls. The state of primary and intermediate instruction on the other hand is frankly distressing. In 1898, at the close of the Spanish sovereignty, there were 200,000 children receiving religious instruction in the primary and intermediate schools of the archipelago. Today after twenty-five years of American rule there is only one-half of that number. What is the cause? It is two-fold: Lack of priests—one for every 9,000 souls—and the American public school.

In regard to this anomaly of a non-Catholic school in a Catholic land we find that there are over 7,000 of them, with an enrolment of over 1,300,000 Catholic students. I would, therefore, like to acquaint the reader with the first four planks in the platform of Catholic action now being propagated in the islands. Attention is respectfully and especially directed to sections 3 and 4:

1. The establishment of a Catholic party to protect Catholic rights in the political life of the country. Its purpose shall be to legislate religion into the public school. Units of organization are already in existence, to wit, *Los Defensores de la Libertad* in the north and *Los Hijos del Pueblo* in the south. In the person of one of the most respected and influen-

tial representatives of the Philippine Legislature we have the leader.

2. While the organization of a Catholic party is in progress, the English speaking priests, few though they be, are to take advantage of the privilege allowing them to teach religion in the public schools three periods a week. For pertinent legislation confer: "The School Law," administrative code, sections 927, 928. However, the vast majority of native priests are of the old Spanish school and hence ignorant of English. To remedy their inefficiency, inculpable of course, the third point is suggested.

3. Paid catechists, with the approbation of the Bishops, should act as substitutes. This is the method by which St. Francis Xavier wrought his moral miracle, the teaching of the Faith to 1,000,000 souls. There are today 1,000,000 souls in the public schools of the Philippines. On the testimony of old Philippine missionaries, this generation cannot be saved, except by just such another moral miracle.

4. Especially do we need American Catholic laymen of firm faith, graduates of our Catholic colleges preferred, as teachers in the public schools of the Philippines. At present writing there is in these schools a force of only 300 American teachers. This is 700 short of the quota recommended by the Wood-Forbes report in 1921. If our Catholic college graduates could fill this quota, the experience for them would be invaluable, while their example in the islands would be a signal aid to the Church. From civil service data submitted, we find that no written examination is necessary. Passage to and from the Islands is free. Salaries are from \$1,500 to \$2,000 a year and the contract for two years. For further information one may consult the Civil Service Commission, Washington, D. C.

The field is ready and many of the losses to Catholic faith incurred by twenty-five years secularization of education may be recouped to a great degree by the introduction of American Catholic college graduates as teachers in the public schools of the Philippines.

Woodstock, Md.

T. J. F.

Catholic Leadership

To the Editor of AMERICA:

The contentions of Mr. Carroll in the issues of AMERICA for November 8 and 15 on "Catholic Leadership" are, to say the least, pointed, and there is much food for thought for Catholic laymen and women who have the means, and the time and the energy to get out and become real lay apostles. Mr. Carroll speaks of the great possibilities in rural communities "when every settlement has, at least, one Protestant church; often, two or more." But what kind of churches are these so called "Protestant" churches and what is the aggregate strength of those who attend regularly?

I was in the little town of Tilton, New Hampshire, in the winter of 1915 and 1916. There were, perhaps, five Protestant churches in a community of 2,500 people. On Sundays, at the morning services, most of them had only a negligible number of worshipers. None of them had a congregation worthy of mention, with the exception, possibly, of the Congregational denomination. The little Catholic church in the mid-New Hampshire town was jammed at every Mass. Down in Maine, I attended, one Sunday morning in the summer of 1917, the celebration of Mass in a little white New England farmhouse, on the shores of Penobscot Bay in the little village of Searsport. The Mass was celebrated in the low-ceilinged parlor, where, years before, a Protestant New England sea captain heard the word of God from the lips of a traveling minister. If the minister could not get to the village, there were readings from the Bible by the occupants of the house. Today, if the traveling priest is delayed from reaching this little house, prayers from the Mass are read by piously disposed men and women who gather in the parlor, in the sitting-room, in the kitchen and even outside.

The Faith is kept up by these little gatherings in improvised churches throughout the land. If the Ordinary cannot send a priest there are always volunteers to read from a book the prayers of the Mass.

The Church in America has always suffered from a shortage of priests, but this does not prevent the Catholics in small communities from reading or hearing the word of God. Nowadays, thanks to Henry Ford and his countless "flivvers," Catholics in suburban villages, when there is no church in the vicinity, find it easy to motor to the nearest town or city where there is a church. Has Mr. Carroll reckoned on those Catholics?

One way to cover the rural communities where there are few Catholics would be to have the Ordinaries train Catholic lay apostles who could cooperate with traveling priests. They could ride in Catholic auto-vans from place to place, week-days and Sundays, and in this way, so long as the shortage of priests continues, could tend to the wants of the Catholics who would gather to listen and who would assist at the exercises.

Mr. Carroll must not forget that the Archbishops and Bishops of the country are more than doing their part in spreading the Church's doctrines. Until a new crop of Catholic millionaires springs up to donate funds for churches in rural districts they will be, to a certain degree, hampered.

Lowell, Mass.

GEORGE F. O'DWYER.

Federation of "Succession States"

To the Editor of AMERICA:

Your readers have probably heard of a proposed Federation of the "Succession States." It is a thing which, as it came to my notice, made me chuckle softly over my desk. We well know what rumors amount to. Yet a German saying has it that: "There never is smoke without a fire of some kind."

These rumors about an imminent federation of the "Succession States," i. e., Austria, Czechoslovakia, Hungary, Yugoslavia, Rumania, have repeatedly reached us here. Of course such rumors were most decidedly contradicted in public by all concerned, especially by Dr. Seipel and the Czech statesmen. As a matter of fact, the Czech people have been so successfully worked up into hatred against Austria that the very thought of a "federation" must be wormwood to them.

I chuckled on reading these items for I remembered a dear old friend of mine who, in the moment of the decomposition of the old Monarchy said to me: "You will see that there will be some kind of an Austrian federation again in a few years. If I may not live to see it, you will." This was in the year 1918. The papers published the rumors about the federation at the beginning of last month, and on October 25 they reported about the treaties between Czechoslovakia and Austria concerning the iron industries of both republics. Now it seems to me that this is the first step towards something like a "federation" or a formation of "United States of Middle Europe."

Most interesting of all is the item that reached the American press stating that President Masaryk, the father of the Czechoslovakian Republic, had made a last will in which, after disposing of his property, he advises his countrymen to "work for the upbuilding of a Danube Federation, as the best hope for the future, not only of Czechoslovakia, but all the States in the Danube Basin." Of course this idea has been opposed by Foreign Minister Benes, the American report continues to state, "on the ground that a federation, either political or in the form of a customs union, would tend to restore the Austro-Hungarian hegemony." Let us wait and see.

Vienna, Austria.

P. H.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, NOVEMBER 29, 1924

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"Congress Won't"

THE obvious retort is "How do you know that Congress won't?"

Almighty God alone can state what Congress will and will not do, because only Almighty God can foretell the future possible actions of free beings. The founders of this Republic did nothing on the "Congress won't" plan, and left nothing to chance. They laid down in a written document what Congress might and might not do. We shall do well to imitate their example. As an argument "Congress won't" has no value whatever.

"Give Congress power to nullify the decisions of the Supreme Court," we are told. "Give Congress power through the Sterling-Reed bill to control every school in the country. Congress won't do one thing or the other." So we are assured. But who shall answer for Congress?

Referring to the proposed child labor amendment, the New York Times assumes the functions of the Almighty, and asserts that "Congress will not forbid the farmer to order his boy to drive the cows to and from the pasture in Summer." As to this, of course, the esteemed Times knows exactly nothing. Under the amendment Congress can forbid the driving of the kine just as it can forbid a husky seventeen-year old boy to go to work to support a widowed mother. What Congress will do is quite another matter. The amendment vests Congress with all the power implied by the plain words "Congress shall have power to . . . prohibit the labor of persons under eighteen years of age." The Supreme Court has ruled that the framers of the Constitution "must be understood to have employed words in their natural sense and to have intended what they said." It is also true that a constitu-

tional amendment must be presumed to mean what it says. "In construing the extent of the power it creates," continues the Supreme Court, "there is no other rule than to consider the language of the instrument which confers them."

Hence if, in the language of the amendment, Congress may prohibit the labor of persons under eighteen years of age, it must be presumed that the meaning of the amendment is this: "Congress may prohibit the labor of persons under eighteen years of age." No distinction is made between work at home, labor on the farm, chores about the house, or drudgery in the factory or mine.

The amendment may be good, or it may be bad. But it is folly to discuss it on the "understanding" that it does not mean what its clear and unmistakable language testifies that it means, or that Congress will never use in their plenitude the tremendous powers which it confers.

What Do We Know of Punishment?

ON or about the first of April five highwaymen stopped a truck in the streets of Montreal. In the course of the battle which followed the unfortunate driver of the truck was shot and instantly killed. By October 1 four of these bandits had been executed. The fifth was sent to prison for life, and there is not the slightest doubt that in prison he will remain for the rest of his days.

Capital punishment may not always act as a deterrent, but what do we Americans know about it? A Toronto journal, commenting on the statement attributed to the warden of Sing Sing, "Capital punishment is always a failure," observes that it may be, but adds, "In New York capital punishment has not been given much of a trial. Of 1,800 murders committed in six years, only fifty-four executions have resulted."

In Canada they arrange matters differently. Laws are not made unless they are needed. By contrast, we make thousands every year. In Canada laws, once made, are enforced. What we do with our laws is shown by the manner in which, for instance, we deal with our prohibition code. Montreal may be "wet" and by supposition Boston is "dry," but there are about six times as many drunkards in Boston as there are in Montreal. In Canada, when sentence has been passed, the day of the sister with a sob and the man with a pull is at an end. It is taken for granted, and the supposition as a rule is correct in every particular, that all the rights of the accused have been scrupulously protected by the courts. He has stated his case to a jury of his peers, and has been condemned. "Executive clemency," which with us usually means changing or remitting punishment for reasons which have but the slightest connection with guilt or innocence, is practically unknown in Canada.

Capital punishment may not be a powerful preventive, but what do we in the United States know about it? A fair trial of its power could not make conditions worse and might, possibly, improve them.

The Sense of Sin

IT was Gladstone who said nearly half a century ago that one of the most ominous signs of moral decay in his time was "the loss of the sense of sin." Men, in the opinion of the great publicist, no longer possessed a vivid sense of responsibility to an Eternal Lawgiver, or responsibility to any lawgiver provided the sanctions provided could be avoided. Yet in English society of those mid-Victorian days, there was an adherence to religious belief among the people coupled with a respect for moral standards which does not exist today. Certainly in the United States, whatever may be said of England, "the loss of the sense of sin" is more marked today than it was two generations ago. With us one has only to consult the figures of the census to learn that decade by decade the religious organizations of the country have numbered fewer members in proportion to the total number of inhabitants; at the same time disorder and crime have grown to such an extent that we Americans can rightly be called the most lawless of all peoples making any claim to be deemed civilized.

Is there not a direct connection between these two facts? Illiteracy has decreased year by year. So too has the number of citizens who will admit affiliation with any religious body. But crime has increased. And what means are we taking, as a people, to put a stop to this shameful increase?

With a confidence both pathetic and futile, we rely upon such knowledge and culture as result from a training purely secular. We blind ourselves to the truth that the mere acquisition of learning or even of an appreciation of spiritual values, does not steel the will to reject what is evil, to embrace all that is good. Can we safely continue to act upon that theory?

There seems to be something wrong with the proposition, that if we can teach our boys and girls to read and write, and send a respectable proportion of them to high school and college, the problem of good order in the community is solved. Probably no people in the world spend more time and money on popular education. Education is everywhere a department of the State, and in most cities forms the largest single ordinary item of municipal expenditure. Our older communities erect high schools and equip them as none but our wealthiest colleges were equipped twenty-five years ago. Even the smallest towns obey with more or less alacrity and completeness the requirements of compulsory education, and while legislation supplies many of the largest States with huge State universities, private benevolence is poured out without stint upon institutions not supported by public funds.

But with all this admirable zeal, this tremendous effort, this willingness to spend and to labor, we do not seem to be training a generation in habits of self-respect and self-restraint, of respect for law and of reverence for all justly-constituted authority. As Gladstone said, we have lost the sense of sin.

The School Without Religion

YET, circumstances being what they now are, and for three-quarters of a century have been, any other result would be a moral miracle. We stand today as sponsors of a system of public education from which religion has been excluded. It is true that there has never been a nationwide drive as in Russia and in France, against private and religious schools. On the contrary, it has been the policy of every American State without exception to encourage the private school, whether religious or secular.

It would be absurd to assert that direct attacks upon the Christian religion would long be tolerated in any public school. But it is saying little for an institution, intended for the training of the young, to claim that it does not attack or directly oppose religion. The point of present interest is the fact that, because of the public schools, the vast majority of our children are deprived of all adequate training in religion and in morality based upon the sure foundation of religion. We have taken the definite stand that the publicly supported school cannot possibly include religion in its curriculum. To the young mind arithmetic is presented as important, spelling too, and grammar, and geography, and in all these branches competent teachers endeavor to give instruction. But religion is not important. If it were, surely the one institution delegated by the public to care for the child would include it. But it is omitted.

The practical outcome of the educational process now in favor in America is that the child passes through the grammar and high schools into the college or the professional school quite untainted by any touch of religion. If religion is of any value whatever in life, he has never learned that truth from any of his teachers. He may have learned it at home. But, again, he may not. In how many homes can parents or guardians be found who are willing to take the time to impart the needed religious instruction, or, if willing, are competent to give it? Yet year after year, these young people go out into the world from school, college and university, to fight the battle of life, a battle which always includes, whatever be the vocation chosen, a fight against that world for which Our Lord would not pray. How have they been trained for the encounter?

The True American School

ONE thing is certain: the educational process through which they have passed has done absolutely nothing to fit them to do battle with the weapons of religion and morality. Is there then reason to marvel that in spite of our work in behalf of public education, the results in self-control seem so meager, or that crime increase?

It was the persuasion of the men who founded this Republic that the blessings of freedom could not be perpetuated except by a religious and moral people. Of political prosperity, wrote Washington, religion and morality

are the indispensable supports. And in his Farewell Address, a document long pondered by Washington and submitted for revision to Madison and Hamilton, Washington forestalled an objection often urged today by observing that "reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." In the Ordinance for the government of the Northwest Territory, adopted by the Congress of the Confederacy in 1787, the same sentiments are preserved. Laying the foundation for the government of what has since become the richest and in many respects the most influential part of the Union, the Congress provided that "religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged."

The force of this provision is perceived when it is recalled that the public school as we now know it, with its fundamental principle that religion must be excluded, at that time had no existence. The early American schools were as distinctly religious as is the modern Catholic parish school, and in these institutions the men who signed the Declaration and who afterwards framed the Constitution, almost without exception, had been trained. It is quite correct to say that they knew of no other kind of school. Further, it is certain, from the very wording of the Article in the Northwest Ordinance that the members of the Congress single out the school as a means of training in "religion and morality." For since religion

and morality, along with knowledge, are necessary for good government, "schools and the means of education shall be forever encouraged." In other words, the authors of one of our most famous State Papers elect to encourage not the modern public school, but the school which teaches definitely "religion and morality."

Judged in the light of history, which is the American school which today reflects the spirit and the best traditions of the men who throughout the colonial period down to 1787 labored steadily to lay deep and enduring the mighty foundations upon which the Republic rests? Is it the school which today some would have us regard as exclusively "American," the public school from which the teaching of religion and morality is by law excluded? It can hardly be thought that Washington and his companions who insisted upon the imperative need of religion among the people would regard with equanimity the spectacle of the children of the nation confided to the care of institutions in which is made no provision whatever for that need. That alone is the true American school which from the beginning trains the child in his duties to his Creator and teaches that the man who is faithful to his God will not be found wanting in his duty to the State and to his fellows. The sooner we as a people adopt that view and make adequate provision for the religious education of our children, the nearer shall we be to peace, good order and true prosperity throughout the country.

Dramatics

Early Winter Plays

WHEN Hook, the Pirate, interrupts his duel with Peter Pan to ask that golden youth who he is, Peter's reply gives us at once the essence of himself and of Barrie's play. "I'm youth," Peter cries. "I'm eternal youth. I'm the sun rising. I'm the poet's singing. I'm joy, joy, joy!"

That is what Peter Pan has meant to all children, old and middle-aged and young, since Maude Adams gave him to us eighteen years ago and, with that gift, led us back to Never Never Land. That is what we expected him to be this winter, when, in the outer guise of Miss Marilyn Miller, he returned to us by way of the stage of the Knickerbocker Theater. We gathered happy bands of young folks around us and we went to the play with high hearts, eager for the little journey to childhood—the journey that began with the rising of the curtain and ended when it fell. But, alas, we did not make the journey—for the land of illusion was not on the other side of the footlights.

Everything else was there, of course—good scenery,

fitting costumes, clever actors and actresses. Captain Hook roared and waved his horrible steel claw, while his pirates circled around him. Tinker Bell all but perished. Wendy and the Darling children flew through the air as Peter had taught them to do. Peter himself strutted and crowed and danced. But, we who looked on were not children, living again our childhood days. We were merely courteously interested theater-goers. And this was due to no failure of response in us, but—frankly and regretfully we say it—to an utter lack of imagination, of subtlety, of charm, in the producers and players of the revised Peter Pan. Here are no real pirates, no real fairies, such as surrounded Maude Adams in the mellow glory of her great impersonation. Here is no Peter Pan. Here is merely a smooth performance by sophisticated men and women for whom Never Never Land does not exist, for whom, apparently, it never has existed. For how, if they had been there, could they have so wholly stripped from the magic play its subtlety, its elfishness, its whimsicality, its gossamer veil of illusion?

That's what they have done—more's the pity. The chil-

dren of today will still enjoy the play, and should see it. Being children, they will themselves put into the present production the qualities it needs. But we older spectators, who so long to be children again, and thus to repeat the unforgettable experience of eighteen years ago, will retire to corners and sadly shake our heads. "Oh, yes, I saw it," we still tell one another. "Yes, it was well put on. Yes, Miss Miller was very charming and danced very gracefully. But—I wish I hadn't gone to see it!"

New York needs at least one thrilling melodrama a season, and "Shipwrecked," by Langdon McCormick, is now with us to fill that need. This Daniel Kusell production, which apparently has settled down at the Frazee Theater for a long winter run, has all the familiar thrills, with a few new ones tossed in for good measure. At the rise of the curtain the heroine, misguidedly attempting suicide by drowning herself in the East River, is dragged from the icy waters by the hero, who thus informally meets her for the first time. His ship is just sailing for the Orient; in fact the farewell whistle is already blowing. He knows that if he leaves the despairing girl alone on the pier she will at once hurl herself back into the water. He persuades her to sail with him for new scenes and a new life. He himself has no stones to throw, having been a waster and a prodigal. But from now on each is to reform.

They sail, and the adventures come thick and fast, culminating in the destruction of their ship by fire—an extremely realistic and thrilling scene which does credit to the author and the stage mechanics. The ship burns down to the water's edge, but everybody on board is saved. The boy has a great chance to build a career as governor of a tropic island. But he casts it aside to marry the girl and take her to hinterlands where her past cannot follow them into the new life they are to build together.

Miss Gilda Leary gave an admirable impersonation of the suffering heroine and Clay Clement looks and acts well as the hero. The rest of the company may be described by the good old word "adequate," though a warm tribute must be offered to Ethel Stoddard Taylor for her impersonation of an extremely nice young girl—sweet, simple and natural; in short, a girl of the type now generally (and mistakenly) regarded as extinct.

At the Fulton Theater Sam H. Harris is presenting Margaret Lawrence in a new comedy by Lynn Starling, "In His Arms," and a very gay and engaging comedy it is, most charmingly acted by the star.

It is revealed to us that Elsie Clarendon (Miss Lawrence) has promised to marry Ernest Fairleigh. The audience knows immediately that she will do nothing of the sort. Few girls, if any, would marry Ernest Fairleigh, who is an egotistical young prig of the most repellent type. But the engagement to Ernest furnishes the necessary complication when the real lover, Tom Van Ruysen, comes along; and before the fall of the final curtain we have various amusing situations and some of the best acting on the New York stage this season. The work

of every man and woman in the company is so admirable that it seems almost unfair to single out for special mention, next to that of the star, the acting of Effie Shannon and Edna May Oliver as up-to-date mothers, that of Geoffrey Kerr as Ernest and of Vernon Steele as Van Ruysen, and the finished performance of Cornelia Otis Skinner as the sophisticated young friend of the heroine. The perfection of the acting and the sparkle of the dialogue make this comedy one that should not be missed.

We would like to praise "The Rising Sun," the new comedy by the Nugents, in which the authors, father, son and daughter, all appear. But we cannot do it. The sad truth is that "The Rising Son" is a very dull and slow moving play, in which the pathetic expectation of the audience is rewarded, after three hours of waiting, by a climax as uninteresting as the comedy itself.

A father, who is a hack writer, highly educates his only son in the hope that the boy will be able to do the kind of writing he himself has only dreamed of. The educated son prefers to go into business, but he marries a girl who is a real writer, and the father is satisfied. There, in two sentences, is the entire plot of "The Rising Son," and neither the beauty and charm of the younger Nugents nor the excellent acting of all three, can dispel the lassitude that envelopes it. The Nugents wrote "Kempy," which was a good play. They will undoubtedly write other good plays. But "The Rising Son" won't rise.

And now comes a play on which we can rather let ourselves go, for it is a capital comedy, admirably written by Eden Phillpotts, produced by Lee Shubert, and excellently acted at the Comedy Theater by Mr. and Mrs. Charles Coburn and their company. Here are real men and women—the real men and women of Devon, England,—and even those in the audience who do not know rural England or its people realize that in very truth they are seeing both.

The Squire, a farmer, is a widower who desires to marry again. Assisted by his devoted and faithful housekeeper, Araminta Dench (Mrs. Coburn) he makes a list of women capable of filling the high position of his second wife, and in turn he proposes to each of them—to be refused by them all for various reasons. Then and not till then the chastened Squire realizes that in the loyal and faithful Araminta he has found his ideal mate—who was by his side all the time and waiting patiently till his clearing vision permitted him to see her.

That is all there is to the plot, but it is enough. For there is characterization here in plenty, there is atmosphere; there is truth and there is sincerity in Mr. Phillpotts' workmanship, though it is occasionally clouded by the misguided efforts of the stage director to make the characters funnier than the author meant them to be. Hasten to the Comedy Theater to see "The Farmer's Wife" and take the young folks with you. The chances are that you won't see a better play, of its kind, this season.

ELIZABETH JORDAN.

THE OLD CAPTAIN AGROUND

The nearer you come to Captain Dan
The farther you are away:

The forty years he was at sea
Are yet but yesterday.

For yesterday at high Cape George
He bought him a house and ground,
And if you plod the yard with him
He sails the world around.

And if you praise the barn he filled
From little seas of grain,
He chuckles for the ships he saved
Oft on the Spanish Main.

And when you walk the cottage deck
Beside his starboard door,
You maybe greet a cove below,
But he a China shore.

Or should you keep a larboard watch
By his winter's glad fireside,
Question him not tomorrow's news,
He waits a rising tide.

Then as you drink his cup of ale
To the years that yet remain,
If Captain Dan sees other years,
Be wise and drink again.

MICHAEL EARLS, S.J.

REVIEWS

Life and Work of the Rev. J. A. Cullen, S.J. By REV. LAMBERT MCKENNA, S.J. New York: Longmans, Green and Co. \$2.50.

There is probably not a parish in the United States which has attained to its fiftieth year, in which the old people do not tell in tones of love and reverence of some "Father Pat" or "Father Tim," adding in words of equipollent canonization, "Sure, he was a Saint." Inquiry may elicit the fact that even the canonizers recall his last name with difficulty, and the further fact that in the eyes of the world he was nothing but a simple priest who did his duty as he saw it, and left the rest to God. As would seem from this truly fascinating memoir, Father Cullen was such an uncanonized Saint. He was not a learned or an eloquent man, "yet if conjecture as to such matters be permitted," observes Father McKenna, "he left a deeper mark on the Irish Church than hundreds together of his contemporary priests, and affected for good the careers, temporal as well as eternal, of a large proportion of the Irish people." Unlike most Jesuits, Father Cullen spent little time in the class room, and practically all his priestly life was devoted to the works of the sacred ministry. Probably he is best known for his zeal in the cause of temperance, and for the many works of mercy and reform preached from the pages of the *Irish Messenger* of which he was the founder. Father McKenna tells his story well, but is at his best in showing that the real source of Father Cullen's power is to be traced to his union with God, his love of our Blessed Lady, his penance, his poverty, and his obedience; in a word, to his reliance upon the supernatural.

P. L. B.

Religious Life in Ancient Egypt. By SIR FLINDERS PETRIE. Boston: Houghton, Mifflin Co. \$2.00.

Egypt. By H. H. POWERS. New York: The Macmillan Co. \$2.50.

There is a lure about ancient Egypt. It is ever stimulating to unroll the records of the past for the praiseworthy purpose of forming an estimate of ancestral races. Long before culture

traversed the seas that separate Asia from Europe, Mizraim reached her zenith. The first of the great world empires was Hamitic and its roots are grounded in prehistoric soil. The number of those who lived, labored, played and died in the land of Punt before and during the age of chroniclers, is legion. Wherefore, Sir Flinders Petrie's description of the ideals, beliefs, activities and customs of the Nilotic tribes cannot but be of interest, the more so as it is the work of a well tried scholar and pleasing raconteur. Through the wizardry of his pen the monotheistic nomes are depicted in all their primitive simplicity and the story of the evolution of a pantheon follows its course with all the articulation of a well knit narrative. Priests and laics, princes and subjects, freemen and slaves, men and women, soldiers and civilians, all play their parts against the background of the pyramids. The soul of Egypt is laid bare, the while an empire is born, increases and then crumbles to the dust. If ever the adage that truth is stranger than fiction is acceptable, it is acceptable here. What Sir Flinders Petrie has done for Egypt of the olden days, Mr. H. H. Powers does for the Egypt of the present. In an interesting travelogue he describes a tour up the Nile. The reader is transported from New York through the Mediterranean to Cairo and thence on to Abydos. Different points of interest are explained and appropriately illuminated from history and archeology. Nor are contemporary customs passed by in silence. The book has been written as an aid to those who contemplate a visit to the land of the Pharaohs and admirably fulfills its purpose. Not the least attractive feature is a number of excellent illustrations.

J. T. L.

The Labor Movement and a Government Industry. By STERLING D. SPERO, Ph.D. New York: George H. Doran Co. \$2.00.

Labor Disputes and the Presidents of the United States. By EDWARD BERMAN. New York: Longmans, Green and Co. \$3.00.

These two monographs, directly or indirectly emanating from the Political Science Department of Columbia University, will be found useful in appraising the efficiency of our Federal Government as an employer of labor and as an agency of conciliation or repression in labor disputes involving national issues. Dr. Spero's volume deals directly with the struggle of the postal employes to better their working conditions by unionizing and concerted agitation. Three preliminary chapters are devoted to the discussion of the rights of government employes to affiliate with federated labor unions, and if necessary, to use the strike as a weapon of last resort to remedy legitimate grievances. The point is made that it is all wrong simply to put Federal, State, or municipal workers on a plane with officers and enlisted men in the army or navy and on the plea of disloyalty or treason to deny them rights enjoyed by all other workers. The more government extends its functions as an employer of labor, the nearer the approach to the servile state, when the right of masses of men, under the control of a few, to unionize and eventually to strike, is curtailed. The bulk of the book is a detailed and fairly dispassionate account from the best available sources of the different efforts towards unionizing among postal workers, and shows clearly how little improvement in the status of the working classes is to be expected from an extension of government ownership and administration of public utilities. Dr. Berman writes a systematic account of the activities of our Presidents in labor disputes from the Pullman Strike in 1894 to the intervention of President Harding in the Railway Shopmen's strike in 1922. It is a handy and succinct compendium of the pertinent facts culled from official documents. The concluding chapter contains a calm and judicious discussion on the merits or rather demerits of using injunctions and Federal troops in the settling of labor disputes.

V. F. G.

The Catholic Reaction in France. By DENIS GWYNN. New York: The Macmillan Co. \$1.75.

The Government of France. By JOSEPH BARTHÉLEMY. New York: Brentano's.

At this time when the attention of many in America is attracted by the religious and political disagreements of the French, these two books are most opportune. Much has been said and written during the past few years about the revival of religious life and Catholic practise in France. The threads of the story of this development are gathered together in Mr. Gwynn's volume. The author is an Irish journalist who has had the advantage of several years' residence in the country and he has put this period to good account in assembling a great amount of valuable information. His treatment is sympathetic and he understands, as far as a foreigner can, many of the problems that affect the nation. A book of this kind is just what is needed for those who desire to have reliable information about the religious life of modern France. The interesting question of the French Catholic population is treated in the opening pages; later on is reviewed the intricate problem of Church and State. The clergy receive a noble and well merited tribute; their acts speak for themselves. The book concludes with a chapter on French Catholics and neo-Malthusianism. The composition of this history was completed before the election to office of the Herriot Ministry. Mr. Barthélemy's work on the Government of France is equally instructive, though less interesting to the general reader. It has been translated from the French by J. Bayard Morris of Queen's College, Oxford. Written for students, this book gives a clear and full explanation of the machinery of modern French Government. The various historical precedents which have influenced the present system are indicated, as also the extent to which parts of older systems have been retained. The end of each chapter gives a modest bibliography.

P. M. D.

Parish Church Architecture. By E. TYRRELL GREEN. New York: The Macmillan Co. \$3.50.

This volume forms a notable addition to "The Historic Monuments of England" series. After carefully laying down the plan of the parish church and showing the influence of materials on its architecture, the author follows its development from the Pre-Conquest and Norman Romanesque style through the Transition, Early English, Decorated and Perpendicular, to the Renaissance style. He reminds us that many of the most notable and interesting of the English parish churches go back to the period following upon the Norman conquest. Some of them are still unaltered or have suffered only slight changes. Many, on the other hand, exhibit a slow and continuous growth from the Norman period through the development of Pointed style until the Renaissance dealt a death blow to Gothic art. They have a special interest because of their local character. The type varies in a remarkable degree according to geographical position, the geological formation of the district, the current of history that has poured along, or the social conditions that prevailed in the neighborhood at the time of building. It is the opinion of the author that, while the parish churches of England cannot be said to excel those of France either in beauty or interest, their workmanship is of the first order and their variety of style renders them of much greater interest than the churches of many other lands. Our own Washington Irving was charmed by their beauty. He felt that the rural churches of England harmonized so perfectly with their surroundings as to constitute an integral part of it. The numerous drawings that illustrate this volume are chiefly the work of the author.

F. R. D.

With Lawrence in Arabia. By LOWELL THOMAS. New York: The Century Co. \$4.00.

It seems that the shrewd foresight which Mr. Thomas praises so much made Colonel T. E. Lawrence sad in success. The young archeologist, fresh from his training in a Jesuit school in France and from his tutors at Oxford, spent seven years in sympathetic study of the Arabian character and country. When the war broke out, he joined the forces at Cairo. Disgusted with the formalities of headquarters, he took a two weeks' leave of absence, sped to Jedda, and saw that he could do his best work fomenting the Arabian revolution. His natural military genius, developed by a study of Xenophon more than of Foch, his winning personality, his intelligent respect for the Arabian idiosyncrasies, even to the adoption of their clothing, won him honor and obedience among the Arabs and from the English government battleships, supplies and plenty of gold. Catering to the Bedouin love of fight, plunder, and revenge on the Turk, he preached the new Arab movement, and molded the hostile, rival tribes into the semblance of an army whose energetic support made possible General Allenby's success in Palestine. After the war he supported Feisal at the Peace Conference. The book depicts all the adventures of a romantic hero; the fatigue and heat of the desert, the suspense of ambush, the thrill of the fight, skill against numbers. The picturesque opening chapter yields to a few sections, tedious yet profitable, that bored even the author. Nevertheless, "With Lawrence in Arabia" well repays a reader who wants to learn about the development of the Arabian movement and the characters active in it. It likewise makes one acquainted with an unselfish, devoted scholar-soldier whose distinction it was to be the first to unify the Arabian tribes.

A. L. B.

BOOKS AND AUTHORS

Pageant of Peace.—Last year, Father Daniel A. Lord's brilliant "Pageant of Youth" was elaborately staged in Chicago. During Thanksgiving week of this year, another of his remarkable productions, the "Pageant of Peace," is being presented by the Catholics of Chicago to the Catholics of the country. This new pageant, a Christmas masque, is a work of inspired art. Its prologue and epilogue are scened outside a cathedral in thirteenth century Italy, with St. Francis of Assisi as the prominent figure. The intervening acts of the pageant reach back to the time when Christ was born. Force ruled the world and Despair was his queen; Hope and Faith, Beauty, Wisdom, Art, and Courage were wearied in their struggle for very existence. Then came the Babe of Bethlehem; Force was crushed and beaten, Despair was driven out, and Man was enabled to kneel in adoration before the Child. There is a magnificent conception in this pageant. Father Lord has envisioned the elemental things of life in soaring beauty, he has invested them with the language of the true poet.

Church Unity.—St. Cyprian has been often cited by disbelievers in Papal Supremacy as a theologian who did not recognize the headship of the See of Rome. This view is held because of Cyprian's rather bitter controversy with Pope Stephen in the middle of the third century about the rebaptism of heretics. But to judge of Cyprian's views in this matter we must examine his other writings. One of them "On the Unity of the Catholic Church" (The Manresa Press. 3s 6d.), shows plainly that his opinions cannot have been in disaccord with Papal Primacy. The well-known work of the saint here translated is from the Latin by O. R. Vassall-Phillips, C.S.S.R. In three important appendices the translator examines certain disputed passages in the writings of the Saint that touch on Christian unity. Father Vassall-Phillips has rendered a gracious service in thus facilitating for the English speaking world this approach to an important Father of the Church.—Another little book is not doctrinal, but highly interesting for a certain group of readers. "Why Jews Become

Catholics" (\$1.00) is published by the author, Rosalie Marie Levy. These pages contain short accounts of the conversion to Catholicism of Jews of both sexes and of various walks of life. Some of these narratives are given by the converts themselves, others by the author. A goodly number of the men and women here represented were residents of New York. Some have entered the Catholic priesthood, others have consecrated their lives in religious houses of women. Some of the conversions were rather sudden, others were the result of years of observation and of study.

America: Religion and Government.—To the class of lighter and more general histories belongs "The History of Religion in the United States" (Macmillan. \$1.75), by Henry Kalloch Rowe, Ph. D. After a general survey of what is known as the Norse settlement on this continent, and after a mention of the early Spanish settlements in the South, this history begins with the coming to America of such non-Conformist groups as the Pilgrim Fathers. The early Protestant intolerance, Catholicism's incipient struggle for recognition and expansion, the later Protestant divisions together with the picture of strength presented by Catholic unity and authority—all this may be read about in these pages which run on pleasantly in lightly given information. Although the author gives the impression of absolute fairness, still there are passages where he lapses into errors of judgment, as when he mentions the parish schools as un-American, or when he avers that the Catholic Church suffers from its lack of kinship with the spirit of freedom and democracy. In most passages, however, that have to do with Catholicism, the Church receives due meed of praise for what it has accomplished in America.—A useful book for graduate students has to do not with the religion but with the government of the United States. "Working Manual of Original Sources in American Government" (John Hopkins Press), by Milton Canover is a very practical handbook for university seminar work. Each chapter deals with some one of those departments of governmental activity which contain the sources of our history: the Constitution, the President's annual message to Congress, the annual reports of the bureau chiefs. In each the method of approach and examination is given, problems to be solved are indicated, and sources, primary and secondary, are pointed out. This book is capable of rendering good service to both the professor and student of American history.

Varia.—Now that the "loud speaking" radio is to join the "player" and the "record" in the purveying of grand opera to the masses as well as to the elect, Mary F. Watkins' "First Aid to the Opera Goer" (Stokes. \$3.00), is not without its interest. This book will be found, as that popular and competent artist, Antonio Scotti, describes it, a very happily compiled and practical guide. It contributes to a "general understanding and appreciation among those who have opera, and still better, it awakens a realization of what they are missing among those who have not." The book avoids the old beaten routine of former essays in this field, brings the reader abreast of the most frequently rendered compositions, and offers intelligible and entertaining interpretations of theme and music.—Signor Marconi was quoted the other day as saying that there are in the universe forces of which we know little or nothing. Anyone who considers the discoveries and inventions of the last twenty-five years will not find it hard to accept Mr. Marconi's statement. "Wireless Possibilities" (Dutton. \$1.00), by A. M. Low, has to do with the past achievement and possible future development of this branch of electricity. The book is sufficiently informative, though when the author departs from what is technical he becomes pompous and indulges in vague generalities which tax one's wit. One who is not an adept in the art of

expression should not attempt an epigram, nor should one who has no oracle to guide him try to prophesy.

Fiction.—Compton Mackenzie's "The Old Men of the Sea" (Stokes), may be regarded as a divertissement in his more serious work as a novelist of spiritual development. He gathers together as whimsical and as idealistic a cargo of humans as were ever assembled on one ship. He sails them, under the direction of deep-dyed conspirators, to some volcanic islands in the South Pacific. He finally disillusiones them and sends them home, safe and happy. With his humor and his extravagances, he covers over a tragedy that had persisted through long, bitter years. The story is superlatively good.

It takes several chapters for "The Lure of the West" (Chicago: Meier. \$1.75), by L. M. Wallace, to gather momentum; but the narrative finally sweeps to a thrilling climax. The real interest of the story may be in "Doc" Whitworth's steady progress in love, sacrifice and nobility; or it may be in the tragedy of the little half-breed, Rafaela. But the life-threads of the two are intermingled so that they weave a romance of color and fine texture. The story is Catholic in content, but not inferior in art.

Life is cheap when villains come together. The reviewer, not having a mathematical brain, has not computed the number of killings in "The Enchanted Hill" (Cosmopolitan. \$2.00), by Peter B. Kyne. Here is a record of blood and pistols, staged in New Mexico. A murderous enmity has developed between a wide-flung conspiracy of reptilian men and Lee Purdy, an aviator of soiled reputation. Despite the tarnish, Lee is sterling true. The book stands ready for movie-production.

Generally speaking, historical novels are either heavy and interminable, or are so colored by the imagination of the author that they are worthless from the standpoint of truth. In "The Beauty of the Purple" (Macmillan. \$2.50), however, William Stearns Davis has combined accuracy and entertainment. So fascinating is the story of Leo, the Isaurian, that despite its length one longs for more. The little intimate details of daily life as lived in Constantinople during the first half of the eighth century make the tale as vivid as a story of today.

Four posthumous stories by Kate Douglas Wiggin have been gathered together in "Creeping Jenny and Other Stories" (Houghton, Mifflin. \$1.75). "The Author's Reading at Bixby Center" is the outstanding tale of the collection. But the other stories are entertaining and sunny, just like all the writings of Mrs. Wiggin.

In the autumn offering of novels, one need not linger over "The House of Hate" (McBride. \$2.00), by Rita Wellman. The characters are so overdrawn that they appear, not as real people, but as caricatures. In addition, there is present only the slightest bit of a plot. Finally, the over-plentiful dialogue is disconnected and somewhat inane.

"R. F. D. No. 3." (Harper. \$2.00), by Homer Croy, and "Miss Pilgrim's Progress" (Seltzer. \$2.00), by Concordia Merrel, portray the pitfalls awaiting youthful inexperience and indiscretion. Neither one of the books throws any new light on a theme that is more or less trite.

Under the caption "Gone Native" (Small, Maynard. \$2.00), an author called "Asterisk" details the experiences of a white man who endeavors to get back to nature as it is in the South Sea Islands. While the hero has some redeeming traits, he also has some principles that are clearly unsound.

Excepting a few flashes of humor, "Keeping the Peace" (Scribner. \$2.00), a seeming chronicle of a minister's family, by Gouverneur Morris, is propaganda for godless evolution, with the advance, however, that its sophisms are put in the mouths of children. Those members of the family who believe in God are in other respects contemptible; the only likable character is an amiable Haeckelian.

Education

Is Moral Training Possible With Departments?

LOYAL Detroiters resent the common impression that they have but one industry to make their city famous. They may now point, if not with pride, at least with a slight relief, to something else which the city has fathered, the Detroit Platoon System. The problem of the crowded school is met in Detroit by application to the school of "big-business" methods. Perhaps this experiment of Detroit, which educators are watching closely, may not succeed to the satisfaction of its people in increasing the now restricted fame which clings to the city of automobiles. Standardized production has certainly made money but can it as successfully make men?

"Big-business" divides its production into separate stages, each one of which is defined and stereotyped and made to conform to a pattern, ensuring the success of the total product, whether that product is assembled into an automobile or battleship or disintegrated into the multiple output of coal-tar or of a Chicago pig. The Platoon System likewise divides education into sections and the students into fixed groups. These groups pass from room to room in succession, receiving at each stage from different teachers, definite instruction in study or work or play. The Platoon System would seem to be the extreme application of departments to primary education. It is one way of meeting the problem of the crowded school. The older way was to divide classes into more sections, keeping as many of the subjects as possible in the hands of one teacher. The Platoon System on the contrary divides education into sections, has each teacher to do only one thing while the pupils move past. After another fashion of "big business" the system has also shifts of teachers.

The automobile is quickly fitted together in the assembling room because all the parts are gaged to the proper standard, and because the master mechanic is at hand to fit part into part and to remedy any deviation from the normal which might prevent perfect assembling of the finished product. Will the Platoon System have perfectly gaged the parts of a complete education? Is there some one who will assemble the parts or will the student himself patiently fit all together and roll away in a smoothly running education? While Detroit is performing the experiment of extreme departmentalism, it might be well to consider what effect such a system is likely to have in developing the character of the students.

Science, being truly established and logically classified information, can be divided in itself and can be imparted piece-meal by different instructors. Theology, ethics, catechism, all may be divided into books and chapters and even into questions, and it is easy to imagine an instructor for each book or for each question, although there might be

difficulty in understanding a babel of teachers and in evolving standardized lessons of the proper length with just the right amount of explanation. A perfect grasp of science does not always crystallize out of a solution fed from several sources. Yet in spite of many difficulties in practise the possibility at least of dividing a science in substance and in instruction can scarcely be denied.

Can we imagine art or virtue divided or even divisible? Theology is not Catholicism in practise; ethics is not morality, nor is the catechism character. Art and virtue are habits. They represent a large number of human capacities which have been severally and often made to work, have been coordinated to one end, some as chief agents, others in subordinate positions, but all terminating in one, indivisible, vital act, as multiple in its combined causes as breathing or digestion but more simple and unified in itself than even those bodily habits! Art and virtue result from doing; science results from understanding solid and classified information. In no education can either process be wholly separated from the other, but it would seem to be evident that the teaching of science must be different in nature from the mastering of art and the acquiring of virtue.

Today throughout America there is abroad an agitation for religious training in the schools. That our young should be virtuous as well as learned everyone will cordially desire, and it indeed would be tragic when all had agreed upon the necessity of moral training, that there should be a system in operation which lessens or prevents such training. What however are the reasons why we cannot hope for the best moral training from the departmental system, even where it has not been stereotyped into the Detroit platoons? The reasons are many. First of all divided and separate agents cannot produce a unified effect such as morality. Even the mechanical unity of an automobile requires an engineer to plan and an engineer to assemble, and where have we either in the departmental system when there is question of moral training? The students are their own engineers and own assembling room; the teachers are almost as distant as instructors by correspondence.

Again, virtue is acquired by acting repeatedly from good motives. Such motives, especially in the case of the young, are not conceived in any abstract or ideal fashion. The motives are localized in the teacher, in the one to whom they must give an accounting or from whom they look for approval. "Who is that you were talking to?" said a college student to one of another college. "That is my teacher," was the reply. "Your teacher?" continued the first, "Why, I've never spoken to one of my professors outside of class." In the home, father or mother is the concrete motive which forms virtue in the family, but where a faculty resolves itself into a series of separated bureaus with no more personal appeal than the apertures in a bank or a railroad station, where is the student's living motive? We have little love or fear for

the cashier or ticket-agent; we have bought our ticket and cashed our check, and we do not know even the names of those who served us.

Responsibility is something that can hardly be divided, and that is another reason which makes moral training difficult under departmentalism. Who is responsible for the student's conduct, where there are many instructors? The morale of an army, the integrity of public officials, the honesty of employes, are all responsive to responsibility. The law requires a sanction; commands and regulations call for the watchful eye and the exacting inspection of an overseer. Lessen responsibility or make it uncertain, and to the same extent you make action uncertain, and therefore moral training precarious.

History and even experience show that all moral and religious movements begin in individuals and are propagated by individuals. Even in so wonderful an organization as the Catholic Church reforms and improvements rarely begin in the body and spread to the members, but rather they begin in the members and spread to the body. Why so? Because virtue calls for the appeal of personality. "First shoot round corners and you may not despair of converting by a syllogism." "Persons influence us, voices melt us, looks subdue us, deeds inflame us." So declares Newman. It is good which impels to action, good embodied in a person, who becomes the object of affection, who elicits loyalty, who grows into an ideal. Such a leader becomes the inspiration, the model, the constant incentive to virtue. Personality is all persuasive in moral training. That is why mother and father are paramount in forming or injuring character. We all of us have had many teachers who have been excellent in virtue, but who of them have influenced us, who still are our ideals and still fashion our conduct? Evidently not those whom we met a few minutes a day or a few periods a week, but those whom we came to know by many hours of intercourse. No teacher can become personally interested in a score of platoons which file by on parade, and no student can find an inspiring friend in a teacher who has as much personality as an automat, handing out slivers of knowledge to the tinkle of a bell just as the revolving tray distributes food to the chink of a nickel.

The movement to bring our children during an hour a week to different churches for religious instruction is no doubt better than nothing at all and is an acknowledgment that religion is a necessity. For moral training, definite teaching, high motives and appealing sanctions are indispensable, and religion furnishes all three of these helps. A return however to smaller classes under one teacher teaching several branches three or more hours daily will do more for moral training than the addition of another department through which the platoons must march. The high moral and religious character of our teachers in public as well as in private schools cannot be questioned, but that fine store of spiritual energy cannot under the departmental system be brought to bear upon

the students. Character is more perhaps a by-product than a direct product of education. Daily contact with a high character acting on high moral motives will result in the character formation of a class if the class can succeed in knowing the teachers, to come under the sway of their lofty ideals, to admire them and give them the affections of impressionable hearts. Make the class-room a home with a second-mother or a second-father in it and not a transient stopping-place for platoons forever plodding onward, and then you will have more likelihood of moral training. Departments can furnish information in passing, but a passing force cannot develop art or virtue both of which are permanent habits, one chiefly in the mind, the other chiefly in the will.

FRANCIS P. DONNELLY, S.J.

Sociology

The Child Labor Amendment

IS the United States Government ready to enact and enforce minimum-wage laws for all industries in every city, town, hamlet, and rural community in the land? Is it ready to provide by law so called mother's pensions for all women with children in families where the man as chief bread-winner has deserted, or is dead, or incapacitated for earning a decent livelihood? Is it ready to go into every school district and by law enforce attendance, providing the schools which children may attend? If it is not ready to do these things, then it is not ready to enact effective and rational laws forbidding or regulating the labor of children. Do the people of the United States wish the Government at Washington to engage in all these activities now constitutionally reserved to the several States? If they do not wish these innovations, with this vast expansion of authority at Washington, then they cannot in reason approve of the pending amendment. For with child-labor laws there must always go hand in hand minimum-wage laws, mothers'-pension laws, and compulsory school-attendance laws.

Conclusions of statisticians and estimates of specialists vary; conservatively, though, at least one-half of the workingmen in this country receive a wage inadequate to cover a family budget providing for a comfortable living; and a very considerable percentage of all families must exist in a condition of prolonged starvation if they must live on only the meager wage of the father. A Government that would deny a husky, healthy sixteen-year-old boy the privileged opportunity of contributing to the needs of his mother and younger brothers and sisters, must either assist through charitable activity or through guarantees of a legal minimum-wage enabling the man to support his family in decency and comfort, and at the same time to save for hard times and old age. There are some who think that the United States Government must do both of these things; it is hard not to believe that the

minimum-wage law must supplement the child-labor law wherever the latter is found. At the present time, no State by law effectively guarantees such a wage to any man privately employed within its borders; in this work the national Government cannot depend upon supplementary legislation by all the several States. It must undertake the whole program or no part of it. Half-measures will not suffice.

There are unknown thousands of family groups in this country where the father is dead, where he has deserted his wife and children, where he is incapacitated physically or otherwise. In these homes the burden falls most often on an overworked mother exploited in the home and out of it. Surely it is a grave social wrong to deny to the child in his middle teens the opportunity to relieve his aging mother of part of her burden. Character and civilization spring from such sacrifices. The Government that would deny them to the young must make those sacrifices unnecessary. Here again the States can not be depended upon to supplement the work of the national Government. Only a relatively small number of the States have mothers' pensions, and of the work of those States the Conference on Mothers' Pensions, June 28, 1922, recorded in its Proceedings, since published by the United States Children's Bureau. " . . . in a large number of instances the maximum grants are inadequate," or "the appropriations are insufficient to provide adequate grants even for those families for whom the administrative body has already assumed responsibility." If Congress is to enact a child-labor law, then it must also go into every corner of the land with children's allowances for those homes where there is no bread-winner to earn the minimum family-wage.

It is a trite fact that a child's idleness gives him over to the devil. Congress is about to be empowered to forbid the labor of children under eighteen. Is it to be empowered to oblige all children to attend school? At the latest available report, dated January 1, 1921, ten of the forty-eight States permitted boys to go to work without their having attained to any defined educational standard; two States required the completion of the fourth grade before the boy could leave school; seven States required completion of the fifth grade; seven States, the sixth grade; one State, the seventh grade; and seven States, the eighth grade; thirteen States required only the attainment of proficiency in certain specified subjects; and one State required only that the child should have attended school during twelve weeks of the preceding year. Clearly if Congress forbids children to work it must oblige them to go to school, or they and society will suffer from their idleness. On January 1, 1921, the attendance laws of the forty-eight States and the District of Columbia provided that the child should attend school until the specified ages were reached; one State, twelve years of age; one State, thirteen years; nine States, fourteen years; one State, fifteen years;

thirty-three States, sixteen years; two States, seventeen years; and two States, eighteen years. However, because of exemptions and exceptions liberally provided for in the laws, the compulsory attendance requirements really kept the child in school only until the following specified ages were reached: Two States, twelve years; one State, thirteen years; thirty-three States, fourteen years; five States, fifteen years; and two States, sixteen years; one State specified no age, but required that the child be "literate"; and five States required completion of the eighth grade but set no age limit. Fourteen of the above States also gave "poverty exemptions" not included in the foregoing record, amounting in fact to removal of all compulsory-attendance requirements from large numbers of their children. Other such blanket exemptions existed affecting smaller numbers of States. Evidently the United States cannot depend on the States to oblige the child to attend school when there are no schools to attend. Only fragmentary information is available concerning the existence of schools, but the following seem to be the facts: At least three States on January 1, 1921, required not more than three months' attendance during the year; at least five States required not more than four months' attendance in any one school year; at least four States required no more than five months' attendance; and at least three States required not more than six months' attendance. In very many communities in these and other States, moreover, no provision is made for any possible school attendance beyond the minimum required by law. Is the United States to enforce nine, or eight, or seven, or six months' idleness each year upon children under eighteen years of age? If not, it must supplement any law it may pass restricting their labor with other laws providing schools and teachers for these schools. And that is a long step toward Federal control of the local schools.

The Constitution of the United States does not give to the national Government the power to prohibit child labor; so definitely organized bodies of reformers would amend the Constitution to give it that power. The Constitution does not give to the United States the power to provide by law a minimum wage for all workers, pensions for mothers, attendance at school, or schools to be attended. Are we to have amendments to the Constitution giving to Congress power to do all these things? Many of us believe honestly that these things must be done, but we think they can be done better by the several States than by the United States. Let us reject the proposed child-labor amendment for it is vain and dangerous without amendments providing for minimum wages, mothers' pensions, and school attendance. Let us rather in so far as we can, individually and collectively, induce the several States to shoulder the burdens that are constitutionally theirs, to the end that our growing civilization may emerge from the people themselves rather than be thrust upon them by a loving but unwise centralized Government.

F. W. GROSE.

Note and Comment

Rapid Extension of the Platoon Plan

THE article in our educational section calls attention this week to the "platoon" system recently introduced into American schools, according to which the child's mind is educated after the Ford idea of constructing an automobile. A clip sheet from the national Bureau of Education at Washington, which has just reached us, conveys the information that 72 cities now maintain schools established on this plan, also known as the "work-study-play" plan. We learn in fact that one out of every six cities with a population of 30,000 or more has schools of this nature. Of the great cities in the country Detroit has 80 platoon schools, Philadelphia 43, Pittsburgh 38, Dallas 27, Birmingham 23, St. Paul 18, Newark and Akron 17 each, Sacramento 13 and Dayton 8.

The Missionary Knitting Society

DURING the World War many women did splendid practical work knitting warm garments for the men at the front. When the need for this ceased it occurred to Mrs. Thomas B. Jones of 132 East Forty-sixth Street, New York, one of the very practical volunteers thus engaged, to utilize this experience and energy in behalf of the Catholic missionaries and Sisters in cold climates from whom appeals for the protection of warm clothing frequently came. Accordingly she organized a little circle of knitters which in the last three years has grown wonderfully in numbers and enthusiasm with a resultant output of several thousand pairs of stockings, gloves, sweaters, helmets, shawls, mufflers and other articles that went to the missions in Alaska, various stations in the Northwest, and as far even as the missions in China. Each piece is tagged with the name of the person who made it so that the recipient will know and be directly grateful to the donor. Some of the many letters of gratitude received tell pathetic stories of the hardships endured by the missionaries and what comfort these warm garments brought to them. Those who can knit and wish to help this most deserving and practical work can give their names to Mrs. Jones who will supply them with the necessary wool and directions for the garments needed. Donations of money to purchase wool will be gladly accepted from those who do not knit. These remembrances for the missions will be most acceptable for the Christmas season.

Our Foreign Trade Expansion

PERHAPS the best evidence of the increased interest in foreign trade displayed in the United States during recent times is to be found in the number of commercial inquiries daily reaching our Bureau of Foreign and Domestic Commerce. During the week ending October 25, 1924, the Bureau and its district offices answered more than 8,000 commercial inquiries daily, as compared with

3,300 a day during the corresponding period in 1923 and 2,800 in 1922. The Bureau has now been organized on a commodity basis, supplemented by technical and regional divisions, so that experts in the various sections can give individual and specific attention to the inquiries falling within their specific fields. The thoroughness with which this work is being done indicates the constantly increasing importance of our commercial relations with foreign countries. This, of course, will have its direct reflection and perhaps far-reaching results in our political and economic life.

Economic Waste in Silent Letters

EFFICIENCY experts have recently turned their attention to the economic waste involved in the printing of silent letters. Type, paper and printer's wages are equally costly whether a letter is sounded or silent. Hence such simplifications as Wooster for Worcester would doubtless greatly reduce the English printing bill. But France, it would seem, has here a golden opportunity offered her to pay off without any effort her entire international debt. Expert calculation shows that the total number of letters printed in that country during the course of a year is 108 billions. Of these, it is further claimed that thirteen per cent are silent, and by dropping them a consequent saving of thirteen per cent would instantly appear in the nation's printing and paper bills. We have not yet heard that any suggestion to this effect has been made to the French Foreign Ministry by our own Secretary of State. In the meantime, however, we might look nearer home and consider how much of our own annual output of papers, magazines and papers, that piled together would form a new mountain range, might not far better have been unpublished—silent letters and all. The saving thus effected could be used to pay off the soldiers' bonus and might soon leave enough over and above, to found all the Federal bureaus of which our Washington politicians are dreaming. For sentimental reasons we might then even leave our silent "h" undropped.

Clothing the Christ Child

FATHER DIEBELS, S.J., to whose work for nursing mothers, carried on in Berlin, our readers have from time to time contributed, writes to us now that during the past year the various Catholic mothers' organizations in that city have been able to supply necessary linen to more than 200 young mothers for their newly born infants. The want in Germany, he adds, has not been lessened. It is felt most keenly by those who are living true to God's law in holy matrimony and are doing nothing to impede the blessing of children. "These mothers, above all others, deserve our help that they may not lose courage and permit themselves to be crowded into ways that are destructive to family and nation." It is the Christ Child whom loving hands thus clothe anew, even as Mary wrapped Him in the swaddling bands, tenderly prepared for Him.